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TOWARD A CONSUMERS ECONOMY

I.

Poverty Can Be Eliminated

ALTHOUGH legislation has failed to eliminate poverty, nevertheless *poverty can be eliminated in the United States*, for we have the natural resources and the industrial equipment to produce sufficient for everyone to have enough. Moreover, poverty can be eliminated, peacefully, by evolution not revolution; without increasing the interference, indeed decreasing it, of the State in private business; without additional legislation, but by self-help with all its invigorating character development instead of by government with all its weakening of individual initiative; and without giving up the advantages of power machinery. How? By the fundamental measure of changing the directors of production from producers whose object is to produce for sale at a profit to consumers whose object is to produce for consumption.

This is not mere theory. Such an economic organization is already in existence, boring from within the dominant producers economy. It has been in existence for a century. During that time it has grown steadily, but so silently and peacefully that many persons have failed to see it, as many persons failed to see in the 19th century we were inexorably developing from an agricultural country into an industrialized nation.

However, since the direction of production by consumers at present embraces but a fraction of production, there is a theoretical or speculative side to the question, namely in considering what would be the results if such consumer direction covered the whole of production. This little essay proposes to consider the speculative aspect of the matter, that is to say, what would be or could be the situation if the end of production were frankly consumption, and if production (outside of agriculture) were universally, or almost universally, directed and controlled by consumers as such.

Underlying Theory

Our present economic system is one of production for sale, not use. It is directed by producers for profit, or at least in the expectation of profit. To some extent the interest of producers runs counter to that of the laborers and

of the purchasers, for the producers wish to keep the expenses of production (which include wages) as low as possible and to charge purchasers (which in many instances embrace wage earners) as high a price as they can. For this reason it is called a producers economy. And although the system has been remarkably effective up to a certain point, and has been the only system ever tried by man which has demonstrated its ability to produce enough to afford plenty for everyone, it seems to contain incompatible elements leading periodically to the production of more than can be sold at a price to cover expenses and furnish a profit. This results in producers curtailing production, cutting wages, laying off employees, wholesale unemployment, an increase and intensification of poverty—what is euphemistically called a depression.

An analysis of the situation will show as clearly as can anything, except a realization in actual practice, that a consumers economy could keep all the benefits of a producers economy (such as mass production and the possibility of plenty for all) and at the same time eliminate its evils, such as periodic depressions, low wages, maldistribution, accompanying poverty. That is, all the technological advantages of a power age with its labor saving machinery can be preserved, but having production directed by consumers as consumers for the sake of consumption (utility instead of profits) the errors and evils and disadvantages of a producers economy seeking profits can be avoided. These evils of a producers economy are not theoretical, as they were one hundred and fifty years ago when some far-seeing analysts pointed to their probability, but actual. History has shown that producers directing production cannot arrange for permanently balancing production and consumption, and that is because the real end of production, which is consumption, is lost sight of or blurred. If consumption is restored to its place of primacy, and consumers direct production for utility, not profit, equilibrium between production and consumption can result. As a consequence, the machinery of production and distribution will function steadily and smoothly, not as now with periodic dislocations, called depressions.

Change To Consumers Economy Should Be Gradual

But how is a consumers economy, without

legislation or without a violent revolution, to take the place of the present entrenched producers economy? In a way analagous to that by which the old custom-made production was supplanted by mass production. The new system had to prove itself more efficient than the old, and it did this only gradually and piecemeal. In fact, custom-made production still persists in a few things besides mass production, as, for example, in custom-made clothes.

Co-operative Principle

This gradual and peaceful change from a producers economy can be effected by consumers co-operatives, which at the outset are simply a group of people who band together to sell to themselves at cost. Experience has shown that they can be efficient and are capable of indefinite expansion provided that they follow certain tried and simple principles. The first of these principles, which, of course, is not peculiar to co-operatives and which has been in large part responsible for the success of the chain stores, is that all transactions, whether of purchase from wholesalers or of sale to patrons, should be for cash. In the very beginning, capital for the cash purchases from wholesalers is obtained by selling stock to interested persons. Additional capital is secured either by selling more stock or is set aside from what would otherwise be returned in patronage refunds.

The second co-operative principle is open membership, that is, anyone should be allowed to become a member on purchasing one share of stock. Usually this can be paid for out of patronage refunds. In some co-operatives, indeed, these refunds are retained until they amount to one share of stock, so that patrons automatically become members. Some co-operatives limit the number of shares any one individual may own, but this is not an essential co-operative principle. But it is essential that no matter how much stock he owns, an individual has only one vote, and this vote must be cast personally, not by proxy. This rule is to secure democratic control and interest on the part of the members. Although co-operatives are unique in applying this principle to business corporations, the idea is perfectly familiar in some other spheres. Thus no matter how much property a man owns, and no matter how much he pays in taxes, he has only one vote in the municipality, state, or nation, and he loses this vote if he does not cast it himself. He cannot give it to a proxy.

Thirdly, co-operatives apply the principle of eliminating profits. This is done through patronage refunds. Goods are sold at the current market prices or a little below. But at the end of a stated period, usually a year, what in a privately owned capitalistic corporation would be profits is returned to the patrons in proportion to their purchases as indicated by

the slips they received on making their purchases. If additional capital is needed, a portion of the refund may be in stock. This method is used, rather than originally selling at cost, because it strengthens the financial position of the co-operative and because it is impossible to calculate costs on a number of items with sufficient accuracy at the time of sale. For the cost depends partly upon the speed and volume of sales, as well as upon the original purchase price.

Finally, there is the principle of limited interest paid on shares of stock, usually five or six percent. This is not profits, but compensation for the work which capital does in the business. Capital, it is recognized, has a right to reasonable payment for its services. But all profit, or what would be profit in a capitalistic enterprise, goes to the patrons, for profit has made no contribution to production. Profit is a result of charging the patrons more than the expenses of production. And when the co-operative owns the land on which its buildings are located, then rent also goes to the patrons, eliminating rent as an expense of production. And although interest is paid, it is strictly limited to actual capital, and the stock is owned so widely (each patron being a stockholder) that therefore interest is so widely distributed it does not accumulate in the hands of a few to destroy the equilibrium between production and consumption.

Co-operatives Have Grown

Consumers co-operatives organized on these simple principles have amply demonstrated their ability to live and grow in the most industrialized and capitalistic countries in the world. The first one was established less than a century ago in a rented room in Rochdale, England, handling only flour, butter, oatmeal and sugar, open only a few hours in the evening, served by volunteer unpaid clerks, and with about a dozen members. According to the report of the presidential commission ("Inquiry into Co-operatives in Europe," Government Printing Office, 1937), there were in Great Britain in 1935, 1118 consumers co-operative societies, with 7,483,976 members and a trade of \$1,080,545,492, or 12% of the total national retail trade. Consumer co-operatives did 10% of the total national retail trade in Switzerland in the same year, 10%-12% in Sweden, 25%-30% in Finland. (Incidentally, Finland is the only nation paying its war debt to us.) Combined assets of British local and wholesale co-operatives in 1936 amounted to 240 million pounds (p. 43). In 1935 the local societies had an annual payroll of \$136,298,855 and employed 210,953 persons; the distributive federations employed 698 persons with a payroll of \$376,512; the central wholesales employed 63,325 persons and had a payroll of \$41,391,419 (p. 275). Such a remarkable growth certainly warrants consideration of what

would be or might be the results if co-operatives completely supplanted capitalism.

The above figures are for co-operatives in a strict sense. If we take a broader view and consider all organizations of consumers which sell to themselves at cost, the ramifications are astounding. For instance, the consumers of insurance are the policy-holders, and many insurance companies with aggregate assets of tens of billions of dollars are mutual, selling insurance to themselves at cost. That is, the policy-holders own the company, and distribute to themselves as dividends or "patronage refunds" what in a stock company would go to a few stockholders. Just one such life insurance company, by no means the largest, established in 1845—the Rochdale co-operative dates from December, 1843—now has two-and-a-quarter million policy-holders and assets of two-and-three-quarter billion dollars. In 1915, the Metropolitan Life Insurance Company, largest in the world, changed from a stock company to a mutual. There are dozens of other mutual life insurance companies, besides many fire insurance and liability insurance companies.

If we look upon depositors as the "consumers" of banking service, then we find the depositors of mutual saving banks, such as exist in many places, selling this service to themselves at cost, because they return to themselves in dividends what would otherwise go as profit to stockholders. Many building and loan associations apply this same principle, and many of them have the word "co-operative" in their title. At least we can say that co-operative principles in less than a hundred years have shown a remarkable vitality and have become much more influential than is realized by those who have not thought much about the question.

However, anyone whose mind has browsed along these lines will not be surprised that a hard-headed business man, Darwin P. Kingsley, president of the enormous New York Life Insurance Company, has thought that this mutuality or co-operative principle was capable of producing a peaceful social revolution. Mr. Kingsley said: "When we have five hundred billions of insurance in force backed by a hundred billions of sound securities owned proportionately [the mutuality or co-operative principle] by one hundred and fifty to two hundred million people . . . we shall have achieved a social revolution kindred to those physical upheavals which have changed the fauna and flora of the entire earth. . . The vast financial and sociological machine which present-day Life Insurance vividly foreshadows is just a few generations ahead."¹) Add to mutual life insurance what co-operatives strictly speaking have accomplished in Great Britain, Finland, Switzerland, and all the multitudinous activities besides life insurance embraced by co-

operatives, and Mr. Kingsley's words do not seem fanciful, we may imagine, even to such a canny, economically orthodox member of his board as was Calvin Coolidge.

Further Development of Co-operatives

Once the retail consumers co-operatives, in a strict sense, have been well established they have formed wholesale co-operatives, which lessen the expenses of the retail co-operatives by returning to them (and ultimately to their patrons) what, in a capitalistic wholesale, would be profits. They effectively decrease the spread between production and consumption. Then the next step is for the wholesales, with a known outlet through the consumers co-operatives, to buy or build factories to produce the goods they need. Actually, the wholesales have gone into the manufacture of a number of articles—to mention a few, soap, fat, margarine, bread, shoes, matches, galoshes, electric light bulbs. Theoretically, there is no more limit to the expansion of co-operatives until they come to control practically all industry, than there was a limit to machinery in replacing the individual master craftsman.

Of course, it is a very great distance from the few soap factories, bakeries, and the other productive enterprises wholesale co-operatives have so far acquired, to controlling the transportation and communication systems, all the public utilities, and all the heavy industries of a great nation. But when we consider the possibility of utilizing for this purpose the hundred billion dollars envisaged by Mr. Kingsley, and all the resources accumulated by co-operatives, it does not seem an impossibly great distance.

Perhaps the first hundred years have been the hardest and the progress of co-operatives will be much swifter after a certain point is reached, just as was the case with capitalism. At the beginning of the Industrial Revolution, no one outside of a few dreamers suspected that it would develop into the power age of the twentieth century. Those who live in the later stages of any system, after it has become thoroughly established, are prone to look upon it as necessary. Thus Aristotle thought that slavery was essential for civilization. Feudalism had become a mere shell before its contemporaries realized its decadent condition. Chivalry was moribund long before Cervantes caricatured it. If the acorn of Watts' steam engine or of Franklin's key-on-a-kite-string could in a hundred and fifty years grow into the gigantic oak of modern power machinery, who will be dogmatic in saying that co-operatives may not experience a similar development?

Or, to take an illustration from the field of economic organizations, if the principle back of the first joint stock company could so re-create the system of owning and controlling property as to make such gargantuan corporations as

¹) The story of NYLIC, N. Y., 1939, p. 329.

the United States Steel or the Standard Oil seem to us natural, why cannot the co-operative method, bringing greater advantages to the people as a whole, enjoy corresponding growth? Or if the urge for liberty (which had economic as well as political elements) enabled a few embattled farmers scattered along the Atlantic seaboard to wrest their freedom from the British Empire, may it not likewise enable the people to secure their economic freedom from capitalism?

The rank and file of the men who fought in 1776 mistakenly thought that they would secure economic freedom through political freedom. Economic freedom is, indeed, more important than political freedom, and co-operatives could give economic freedom—freedom, that is, from poverty, freedom from the haunting fear of economic insecurity—if the people pushed co-operatives with the same grim determination they displayed in 1776.

Whether or not that happens, time alone will tell. But just now the task is to show that co-operatives are a key, if not the only key, to the economic impasse in which we find ourselves—millions actually poor in the midst of a possible plenty. If the people do not use the key that is another matter. The proposition would still be true that co-operatives, if they ever come to control our whole economic life, could balance production and consumption, eliminate unemployment, abolish poverty. They could give to everyone the opportunity of working at a living wage and so of securing a reasonable share of the goods that could be produced.

(To be continued)

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THE DEMOCRACIES FACE THE TOTALITARIAN STATE

“MY son,” said a Pope of the sixteenth century to a friar from Portugal, “thou dost not know with what little wisdom the world is governed.” Lloyd George appears to be one of the statesmen of our times engaged in proving the truth of this statement to their contemporaries.

In the course of an interview he granted to Mr. Kingsley Martin, the statesman of war-time fame expressed the opinion his achievements in farming—reached on his private estate—“proved what could be done generally with British agriculture if the State took over the land.” A specious argument, demanding proof which its author would find more than difficult to provide. But even should state-farming prove more efficient than agricultural production carried on by private owners of land, nationalization of land could not but end disastrously for any nation guilty of inaugurating collective farming. Once the farmers

and landowners of a nation have been sacrificed to “reforms” of this nature, circumstances must inevitably impose on the people one of two forms of dictatorship, that of an aristocracy (moneyed in the present instance) or of the proletariat. But Mr. Lloyd George still poses as a democrat!

It was for this purpose of obtaining from the country gentleman Lloyd George an opinion on “Democracy and Dictatorship,” for publication in the *New Statesman and Nation*, of London, the interviewer had sought him out on his estate. By that individual he is reported to have been “no less fluent about Democracy, the Government, and the need for a constructive (!) home and foreign policy” than he had proven to be in his conversation on farming. It is the opinion on the democracy of the present, advanced by Lloyd George, deserves to be quoted in full and pondered. He said:

“It is the tragedy of the hour that the authoritarian States have secured for their chieftains two remarkable men with an undoubted genius for leadership. It is an interesting paradox that both Hitler and Mussolini rose to leadership under democratic conditions. They were allowed their public meetings, their provocative marches and demonstrations, by the democratic Governments which they intended to destroy. That by the way. What is certain is that no century has thrown up three more notable revolutionary leaders than Lenin, Mussolini and Hitler. To these might be added Stalin. On the other hand, ordered democracy has had the accursed bad luck of striking on a poor vein of statesmanship amongst those who are guiding its destinies when the battle of liberty in Europe and the East is being fought.”¹⁾

Nevertheless Lloyd George draws hope from “what happened twenty years ago when three great democracies crushed three military autocracies,” should it come to what he calls a “real test of comparative effectiveness.” But he also offered the opinion that the “immense achievements [of the totalitarian States], so easily won” (italics ours), were beguiling the people all the world over “into the false belief that dictatorship is more efficient than democracy.” If all this is true, do the facts asserted by the British statesman not point for an explanation of the two phenomena, the ease with which the champions of totalitarianism won and the impression their achievements have made on men, to the “accursed bad luck” Lloyd George referred to? But why should “ordered democracy” (whatever that may be) find itself in such a dilemma at so critical a period of human history as is the present? Hasn’t democracy perhaps the statesmen it deserves? Is it not a fact that the “great Democracies,” to adopt a current phrase, have long dedicated themselves to the promotion of the ideals of capitalism and the creation of wealth while the ideology from which democracy sprang has become atrophied? Money-making by means just or foul became a virtue, as James Truslow Adams remarks, while the money makers

¹⁾ Loc. cit., Jan. 14, p. 41.

were exalted. "Were not the voices of the Church and public praise united in assuring him" [the business man], writes the author of "The Epic of America," "that by making money fast and developing the country he was rendering a patriotic service and performing a moral duty? If the making of a hundred thousand was a moral act, the making of a million must be one of exalted virtue and patriotism."²) What we would call "disordered Democracy" produced during this period of development of our destiny largely a statesmanship devoted to the promotion of "business" in accordance with the "ordinary business man's mind," of which Adams speaks.

Outstanding champions of this cause among our presidents were: McKinley, Harding, Coolidge and Hoover. Theodore Roosevelt, Woodrow Wilson and the former's present namesake in the White House attempted to influence the course of democracy in favor of the majority of the people. The Bull Moose program proved a thud; the new Freedom ended in the "old freedom" producing a prosperity sired by an improved kind of "get-rich-quick patriotism." As to the New Deal, it has attempted much and achieved little of a fundamental nature.

The "immense achievements" of the totalitarian States, of which Lloyd George spoke, however transitory they may prove, are in a large degree the results of an inoculation of the masses with metaphysical ideas, the dynamic influence of which has so astonished the practical "business mind." Regarding Bolshevism, Iwan v. Kologriwof declares in one of his penetrating lectures on the subject: "The proletarian class shall"—according to Marx and his disciples—"not alone liberate itself, but all mankind. The rôle it has assumed is universal. Marx has not received this idea of proletarian Messianism from science; because it is an object of faith, an idea belonging to the religious order of things and it is of *Jewish origin* (underscored by the author). Marx merely applied the ancient messianic idea of the chosen people to a certain class of humanity. This class comprises the new Israel, called to build the new Kingdom in whose name the true Messiah was renounced."³)

In Italy the apotheosis of the nation has been carried to the furthest extreme possible in accordance with the ideas which had fascinated and inflamed the Italian mind in the 19. century, once the cry: *Italia unita* and *Italia irredenta* had resounded throughout the peninsula. Similarly the founders of National Socialism in Germany merely exalted the gospel of Nationalism and Racialism inaugurated by

apostles long in their graves. If one were to believe our pamphleteers—and all too many editorial- and magazine-writers are just that—Naziism is merely an aberration of the diseased mind of a comparatively small number of present day Germans, who, having recourse to autocratic methods, impose their will on a hapless people. So superficial a judgment does not lend itself to an understanding of a phenomenon the importance of which is so evident.

The fundamental ideas of National Socialism are no mere intellectual weeds grown up overnight on a dumping lot. Modern Nationalism is the legitimate child of Liberalism; in fact the Chauvinism of the French, the Jingoism of the British, the Irredentism of the Italians, all of them in evidence at a time when the Germans are now said to have been rather "gemüthlich" and idealists, made them sigh at times and ask: "Why can't we be so patriotic!" Race pride, they were told, deeply ingrained in the anglo-saxon race, was responsible in part for the growth and strength of the British empire. Informed by Count Gobineau and Houston Stewart Chamberlain that the Germanic race excelled all other races, the German mind at last proved receptive to this doctrine and began to promote it. All the more so because during and after the World War the Germans were led to remember the teachings of not a few of their country's noblest or at least distinguished men who had preached to them to be above all else Germans. One of these was an eminent scholar, unknown however to our writers on Naziism, although certain of his books explain why the movement known as National Socialism received the support of so many well-meaning men, utterly disgusted with the vacillating policy of an inept and weak government.

Paul de Lagarde, of whom we speak, was long dead (since 1891) when Naziism came into existence; his works were to be found only in second-hand bookshops. Nevertheless, the ideas he had at one time discussed and which had made him unpopular, possessed dynamic qualities. Had he not dared to characterize Liberalism as "the gray international" and said: "Only anti-liberals are genuine friends of the Jews, just as only anti-liberals can be true friends of Germany. Jews and Liberals are naturally allies . . . Those who do not wish to see Germany turned into an arena in which beings of a strange kind disport themselves, must oppose both Jews and Liberals."⁴) However, far from wishing to reprimatinate the old heathen religion of the Germanic tribes, Lagarde wanted to germanize the Gospels. Writing in 1915 on "Paul de Lagarde's National Religion," Georg Dost declared: "It is with penetrating acumen he realized that also in the realm of religion the problem of race plays an

²) Loc. cit., Boston, 1937, p. 192.

³) Die Metaphysik des Bolschewismus. Pustet, Salzburg, 1934, p. 54. The book consists of three lectures del. at the Third Catholic Univ. Course, conducted at S. in 1933.

⁴) Deutsche Schriften, 4. ed. Göttingen, 1903, p. 322.

important rôle. He differentiated even as far as Protestantism is concerned between the east (of Germany) and the south-east; because, as he said, 'what Protestantism has attained, it has attained only by means of the natural Germanic faculties of those who were delivered over to it.'⁵) It is true, de Lagarde preached none of the crudities of which the militant leaders of Naziism are guilty. He even opposed Bismarck's Kulturkampf while he thought Protestantism in Germany had outlived its day. But above all, he was, and this is of fundamental importance, opposed to the deification of the State, and opposition to the Jews was not with him based on reasons of race.⁶)

In the years of Germany's deepest sorrow, men turned to teachers such as Lagarde. Their ideas were vulgarized to the extent necessary to make them acceptable to the many of all classes. There emanated a new law, a new hope, the hope of a better future. Germany was to be regenerated in accordance with the immanent genius of the great race which for two thousand years has played so important a rôle on the stage of European history. The mystic content of these ideas is neglected by those who have little more than Hitler's caricatures in mind. If the opinion expressed by Lloyd George is no mere exaggeration, if "the immense achievements" of the totalitarian States are really "beguiling the people all the world over," may this not be so because they possess something the democracies lack, an ideological appeal, such as was the one that carried the ideas of the French Revolution to all parts of Europe and South America? While Robert Arons' article, "Democracy Under Fire," published in a Parisian weekly, is directed principally at the present parliamentary system, he also says: "If the democracies had fulfilled their purpose, there would not have been any dictatorships. But the democratic States of Europe have always failed to live up to their obligations; they have never been able to find institutions to correspond to their principles; and, as a result, their institutions were taken over and shaped to the totalitarian mold."⁷)

Why then should we be astonished because men are turning to "new ideas," since the very spirit and flesh of a number of generations have suffered the effects of the neglect of democracy to redeem its promises? If democracy wishes to retrieve its former fame, the ideals it professes must be proven coals that give forth glowing heat and not a pile of gray ashes on a hearth grown cold.

F. P. KENKEL

HEINRICH PESCH, S.J., AND HIS SOCIAL PHILOSOPHY

III.

PESCH'S Christian Solidarism should not be confounded with the various French systems of Solidarist thought (those of Durkheim, Bourgeois, Gide, Bouglé, D'Eichthal, Foulée, Guyot, De Molinari, Brunot, D'Haussonville, Izoulet, Simiand, etc.). Pesch adopted the term "Solidarism" because it seemed to express best the idea of a moral organism, a concept fundamental to his system. In contrast with the various and shifting interpretations often placed upon the concept of solidarity, Pesch stated: "The idea of Solidarity, in its application to a social community and in its twofold function of forming and strengthening the community, denotes the ordered integration of the efforts of force that are either socially united or are yet to be so united, to achieve a morally licit or morally necessary common end."

To substantiate this interpretation of the principle of solidarity, Pesch appealed to a number of Christian social politicians and theorists, in particular to Charles Périn who, in the fourth chapter of his first book, "La richesse dans les sociétés chrétiennes" (Paris 1861), points to solidarity as the leading principle of social life, and especially of the perfect Christian society. In exactly the same way Rev. Gustav Gundlach, S.J. (successor to the late creator of the system), defines Solidarism as "that social system which constitutes the link between every community and its members, and between the members and their community, that is the dominating principle for co-ordinating and integrating the individuals into a society." By "solidary connection" Gundlach understands the peculiar twofold character of the relationship, because on the one hand the individuals and smaller communities need the larger community to realize their proper ends, while on the other the larger community needs the individuals and their recognition of the social end. The community attains its full development and capacity to act only through the joint responsibility of the individuals for the common good. This view should not lead to the presumption that every community comes into being only through a sort of contract. In a *societas naturalis*, i. e., a society demanded by natural law, as, for example, the State, there is needed only the affirmation and actualization of the impulse to political unity which after all is present innately in man; without this consent to the "end" of the community—even though it be only tacit or indirect consent—without this recognition of a universal and reciprocal obligation with respect to the social end, no commonwealth of rational individuals can for long maintain its vitality. Only when

⁵) Loc. cit., Jena, 1915, p. 18.

⁶) See the excellent article on Lagarde in *Lexicon f. Theologie u. Kirche*, Vol. VI., col. 334-35. Freib., 1934.

⁷) The English translations of Arons' article appeared in *The Living Age*, Jan., 1939, p. 441-44.

the principle "all for one and one for all" predominates can a social "solidum" come into existence, rise and subsist, a solid and undivided whole. It was in this sense that Roman law employed the word "solidum" when speaking of responsibility of the social whole and of joint obligation of all participants ("correal" and solidary obligation).

That this principle is *sui generis* (one of its own kind) becomes apparent when a comparison is made between Solidarism and the social systems that rely exclusively upon either the individual principle or the social principle. Solidarism does not proceed from the idea of a completely self-sufficient and independent individual, as does Liberalism, or from the absolute and totalitarian community, as does collectivism.

Pesch, it is true, called his system "anthropocentric-teleological," but this in no way proves that he desires to see the individual *as such* become a center or considered a final end, as the words might suggest. He is here concerned only with explaining clearly and definitely the inalienable nature of man as a "person," i. e., his relative autonomy and his central and dominant position in the cosmos, in contrast to all tendencies to consider man as a "thing" or to use him as a means. Moreover, the first and fundamental principle of his system states that it is "the working man in the midst of society" to whom God has entrusted the lordship of the world. Man achieves that completion, of which he not only actually stands in need from a practical standpoint, but of which he is also capable of attaining by his very nature, in a society based upon division of labor. Pesch, therefore, did not by any means trace back this union of interests and responsibilities merely to man's actual insufficiency as an "individual," i. e., his contingency, or to the completion, in a pragmatic sense, that membership in the community gives him, but to the sociability of his personal nature, peculiar to man as a species, the material counterparts of which sociability are sex distinction, faculty of speech, etc. For Pesch it is not the extrinsic realization of membership, the actualization of man's sociability that is the decisive factor, but his inner ential predisposition, as manifested even among men in solitude, in sentiments of love, desire, service and the will to power, even when no opportunity of performance is afforded and no object to be acted upon is present. "The possibility of communication by speech, the peremptory natural need of a common life, the natural impulse of benevolence, the recognition of common necessities and mutual interests—all these things show that nature is not satisfied with the mere unorganized and parallel co-existence of many individuals of our race, but that it expects and requires a harmony, a connection, a communion and social union of these individuals." Hence it is evident that Pesch

did not conceive this social nature as mere "instinct," but was convinced that above all "the judgment of reason, the divine moral law and the moral consciousness of duty consummate, dominate, fashion and order the social bond." The interdependence of men in achieving their well-being is therefore "not merely an actually existing relation," but "at the same time is a moral relation," so that solidarity must be regarded not simply as a *fact* but likewise as a *duty*.

IV.

Solidarism, by postulating society on the rational and moral nature of man, is distinguished sharply from all social theories that deny the dignity and relative autonomy of the "person," i. e., man's peculiar ability to exist through and for himself (as a *totus in se et sibi*), in other words theories that deny the substantiality of the individual endowed with a rational and immortal soul. In opposition to atomistic Individualism, Pesch holds that the analogical, comparative application of the conception of an organism is fully justified; but in order to forestall the notion that man is *only* a member of the social body, as is the cell in a complex organism, he defines his system as "morally organic." The "members," then, unlike the parts of a physical organism in this case retain their character as ends, responsible for themselves. The relative autonomy and particular worth of the social structure is in no way diminished by this emphasis on the essential independence and inviolability of the person. On the contrary, human community possesses such nobility and dignity precisely *because* it presents a unity effected by personal assent to the intentions and ends of the society and by constantly approving them. Anyone understanding Pesch's attitude toward Individualism, his opinion of the "market" as an expression of liberalistic society, etc., knows that Pesch did not conceive this "assent" in a voluntaristic manner. Again and again he insists that this "social" character is already innate in man, so that the group and corporations neither can, nor should, be regarded as having merely been pieced together out of a number of volitional acts. To him the social structures are not only imaginary unities but realities—yet realities by no means identical with physical materiality—resulting from the union of a plurality in order to attain a common good. Common consent to an identical, uniform end, either imposed by nature or freely chosen and recognized by all parties, is the basis for the existence of every association. Certainly this assent must include in itself a permanent willingness to perform, i. e., the intention and ability to realize the common good and the "meaning" of the respective social union in common action. The forces and means that must be set in motion and united for this end, however, are only the proximate

causes of the respective social structure; the principle really forming the structure is to a greater extent the *end* that animates the whole, the intent that moves all to purposeful action who share in it, thereby "transforming" to quasi-functional actions from the very beginning the activities of each. However, Pesch has not a mere spiritualistic notion regarding the institution of this ordered unity (*unitas ordinis*); he is aware that its participants do not become operative through immediate intuition, but that there is always need, for the establishment and maintenance of the social body, of some competent organ to interpret and promulgate the purpose of a particular society, in order to decide effectively upon the manner of its attainment. Pesch even goes so far as to say that while the end truly determines the essence and inner arrangement of the society, only the directing organ or power (*auctoritas*) translates the *ideal* unity of the object into the *actual* social unity of the individuals participating. Thus "authority" (*potestas socialis*) must be regarded as the true informing, realizing principle of the social integration. This conception of the leading power or authority as the cause that gives existence to the social relation or structure may at first glance seem odd, but it corresponds exactly to the twofold nature of man, a being composed of body and soul, and to his actual historical mode of existence. If society is a living, "embodied" and therefore perceptible unity, that is to say, if the mere intellectual agreement of a number of individuals cannot be termed a real society, though uniform, parallel action result from it, then it follows that the lawful organizing principle is, as Gundlach insists, no mere "condition" or concomitant phenomenon of the association, but is, together *with* the end, the vital principle, the form or agency of the social structure.

By rejection of the complete hypostatization or substantialization, i. e., personification, of society, as well as of the mechanistic and atomistic conception of it, Solidarism is distinguished as clearly from the nominalist and individualist conceptions of society as from the materialist and socialist. For Solidarism does not regard society as a mere sum total of individuals, as a union of persons bound together only by contract, or, on the other hand, as a substance, independent of the personal co-operation of the members, but holds that it is a moral collective person, with its own kind of subsistence and its own specific manner of existence. Person and society cannot be completely derived from one another, since each has its proper being or essence. Man will always keep his spiritual independence in the face of collective unities; the social whole will always be for the persons who take part in it—but do not constitute it!—something set *over* them, something binding and relatively inde-

pendent of them. The seeming gap between the individual on the one hand and social structure is bridged by the fact that man is not only a person, but originally and at the same time directed toward "membership," and that also such social structure cannot exist without the assent to membership through the person participating. The person actualizes and unfolds himself not least in developing his social function according to its intent and meaning, i. e., in inordination, or, in other words, insertion into a social body. Society, however, does grow and live according to its capacity to liberate and put into action personal values and direct them to the respective common good. This proceeding from the "two-way" character of the social relationship, alone corresponding to the order of being, the essential basis of actual social life—this idea of the balance or creative polarity between person and community, the so-called "unity of tension" makes Solidarism a genuine system of social philosophy, absolutely independent of the systems based on the "one-character" relationship, i. e., on the individualist or socialist principle.

(To be continued)

DR. FRANZ MUELLER
St. Louis University

WARDER'S REVIEW

The 'Great Oppression'

DEBT, public and private, is the curse of the modern world and may easily cause not merely the decay but the ruin of our civilization. Before all, land, burdened with debt, experiences to a greater extent than "capital" and chattel the evil effects of being in debt to the money lenders and obliged to pay interest.

"I have just been reading an article, 'It is a Good Time to Get Out of Debt,'" writes a farmer from Van Buren county, Iowa, to *Wallaces' Farmer and Iowa Homestead*. He assures the editor he has been trying to do just that for quite a while but cannot "get the job finished." In possession of 460 acres of land in the county referred to, this farmer carries a loan of \$16,000 with the Federal Land Bank and finds it "getting harder every year to raise the interest." The AAA holds out no consolation to this particular farmer "for they only allow me 68 acres for corn."

Due to dry weather, bugs and wet weather, he has raised only one good crop in six years. Hence, he would like to know how to get out of debt. The answer addressed to him by the editor of the well known farm journal is certainly not designed to inspire the inquirer with courage. In fact, the reply is evasive to a degree that should give farmers furiously to think. A question of such fundamental importance as the

one posed by the farmer receives for an answer nothing more than the bland statement: "So would all of us," i. e., wish to know how to get out of debt! In addition, the editor of *Wallaces' Farmer* throws in for good measure the questionable counsel: "But we doubt if staying out of the AAA has helped Mr. B. . . . His AAA payments would have brought him more than a corn crop failure on extra acres."

So this is the grand effect of an economic system which, directed by man's natural instinct, was so long believed to hold out the promise of promoting the welfare of each and all: everybody anxious to know how to get out of debt and no one to say how this "miracle" is to be accomplished!

A Phase of the Present Trade War

IT is not impossible some of our readers thought the statement copied from the *Catholic Times* of London, accusing our Government of having "started to buy up South American trade as soon as Germany and Britain began to come to agreement over foreign markets," lacked proof. The opinion, quoted by us in the article "Why Not Barter?",¹⁾ is borne out by the following strictures on the subject by no less an authority on economic affairs than *The Economist* of London.

An editorial in the review's issue of April 15th discusses at some length the reversion to the system of exchange dealings in force in Brazil up to the end of 1937. It is towards the close of this article the statement occurs:

"It is not expected that the alteration in the exchange system will have much effect on German trade with Brazil, for business in askimarks flourished under the 1937 general exchange regime. The American long-term credit of \$50 millions for the provision of capital goods, is a much more direct move against the askimark, when it is remembered that Germany has been buying Brazilian coffee and cotton against sales of railway material."²⁾

With other words, the barter arrangement, so hateful to the Administration at Washington, is attacked indirectly, for, as the *Economist* states, "following the granting of the American credits, the Brazilian authorities have renounced a reversion to the system of exchange dealings." It is characteristic of the journal from which we are quoting that it should declare:

"On the whole, this new arrangement is to be welcomed as a return to freer dealings in exchange, but it remains to be seen if any advantage accrues even to the American bondholder; while so far the British bondholder is left completely out in the cold."

Evidently then barter is considered unprofitable and even injurious to capital. The opportunity to impose the fetters of new bond issues on the hapless countries in need of capital for the building of railroads, the extension of in-

dustry, etc., etc., would undoubtedly be curtailed to a large extent were barter in goods to become prevalent. Hence the animosity of international financiers, who believe undeveloped countries their special preserves, against what must seem to them a dangerous encroachment on their privilege to exploit capital-poor peoples.

Absorption of Society by the State

HOWEVER we may agree with those demanding curtailment of public debts, we believe them blind to the fundamental reasons which are bound to drive the Nation still farther in the direction responsible for the excessive growth of public expenditures.

The State long ago began to take over functions which are rightly obligations of Society. Men have in fact forgotten to differentiate between *State* and *Society*—although they may now wonder at times why the former should develop into what they pretend to abhor: the totalitarian incubus! The present world-wide trend toward the overlord State must be attributed largely to the denial of the self-existence of Society. In this regard, as in so many others, we have returned to pagan concepts since the Great French Revolution. As Fr. Weiss, O.P., declared years ago,

"Men acrimoniously discuss whether the State possesses the right and the obligation to interfere in matters of a social nature, while, on the other hand, they defend the opinion that Society is absorbed by the State and has no existence except in the State."¹⁾

An opinion on this subject expressed by the distinguished Swiss culturist Jacob Burckhardt more than half a century ago coincides with the thoughts of the eminent Catholic sociologist. One of the outstanding humanists of the 19th century, Burckhardt thought "the moving of the border line between State and Society" a most serious matter. "Men are no longer willing to entrust to Society the things that matter most," he wrote, "because"—and Burckhardt's reasoning is of particular interest at this time—"men desire the impossible and believe the State alone capable of exerting the power necessary to accomplish that end." Anything and everything men assume or think Society may not or will not do is demanded of the State. "Consequently," Burckhardt continues, "needs are constantly increasing and equally so the theories which fit them. But at the same time [and who would not be reminded by these remarks of present conditions in our country] debts, the great deplorable super-ridiculousness of the 19th century. Even this manner of squandering in advance the wealth of future generations proves heartless insolence to be an essential characteristic of the times."²⁾

1) Soziale Frage u. soziale Ordnung. II., 4. ed., Freib., 1904, p. 667.

2) Weltgeschichtl. Betrachtungen. Kröner ed., Lpzg., p. 135.

1) C. B. & S. J., May, 1939, p. 46.

2) Loc. cit., Apr. 15, p. 152.

These quotations may help to explain the opinion on Burckhardt expressed by Emil Dürr in the "Encyclopedia of the Social Sciences," where he says "Burckhardt was severely critical in his attitude toward the political, economic, and social forces of his days . . .", while the Swiss republican is, in addition, accused of having been "anti-Democratic, anti-revolutionary and anti-materialistic—a spiritual aristocrat, an idealist and on the whole inconsistent with the spirit of the times."¹) But to those who have witnessed the failure of modern Democracy to achieve the ends to which it was dedicated, Burckhardt's criticism of "the so-called Democracy"²), consisting as he thought of divergent elements which attain their unity in the State condemned by him, will hardly seem unwarranted. The tendencies to which the eminent Swiss scholar took exception are now almost full blown even in our country and the fruits thereof will prove acrid wherever they may ripen.

The Unmasking of Woodrow Wilson

THE voluminous "Life of Woodrow Wilson," by R. Stannard Baker, who was so close to the man of shattered ideals, is hardly attracting in our country the attention the work deserves. British reviews, on the other hand, discuss each new volume at length and rather discriminatingly. Thus R. H. S. Crossman, analyzing the seventh volume of the Life in the *New Statesman and Nation*, turns a flashlight on the character of one who must ever remain in modern history a tragic figure. The critic declares:

"The legend that Wilson was a high-minded and impractical idealist, incapable of quick decision and unversed in the arts of politics, a visionary pacifist revolted by force and fraud, has been partly created by Mr. Baker himself in earlier writings, but it is being slowly destroyed by each successive volume of this monumental biography."³)

Mr. Crossman does not deny Wilson *was* a high-minded idealist; but he believes him to have been "also a high-handed politician who wanted to run the war himself; and he was as narrow-minded in his refusal of republican co-operation as he was fanatical in his determination to crush German imperialism." The English writer even believes Wilson to have turned our country "into a popular autocracy, under exclusive democratic control" and to have "sowed the seeds of that bitter party controversy which resulted in the defeat of his party at the polls, in November 1918, and the resultant rejection by the Senate of American membership in the League."

¹) Loc. cit., Vol. III., N. Y., 1930, p. 69.

²) Burckhardt, op. cit., p. 17. Dürr closes his biogr. with this statement: "In the historical thought of the 19. cent. his works are among the most profound and their influence continues even in present-day political history and thought."

³) Loc. cit., London, Apr. 22, p. 624.

Having referred to another myth dissipated by Mr. Baker, namely that Wilson had been unaware till after the war of the secret treaties, Mr. Crossman declares that "determined to prevent all discussion of peace terms till after the war was won, Wilson began to practice that duplicity which was to prove so fatal at Versailles." The unfortunate President is also accused of vagueness which is said not to have been "due to idealism but to his conviction that, if only the League idea could be left unprecise till after the war, it could then be realized in any form desired by the American President."

In the end, Mr. Crossman draws the following conclusion which, we believe, over-simplifies the difficult task of explaining so complex a character as was that of Woodrow Wilson. The reviewer writes:

"Such was the war leader who regarded himself as the man destined to save the world from the ravages of European reaction. With super-human principles and very human methods, able and yet obtuse, he talked like a preacher and acted like an autocratic party politician."¹)

It is perhaps characteristic of the outlook cultivated by the *New Statesman and Nation* that one of its contributors should express the thought:

"It is interesting to speculate what a man of the genial adaptability of Roosevelt would have made of the job. Perhaps his chance will come."

We would rather not see him exposed to the temptation of playing the rôle of "war president."

CONTEMPORARY OPINION

One may surmise that our late Holy Father, Pius XI, sometimes in the last years felt regret that his justifiable anti-Communist campaign was taken up so enthusiastically by so many for whom "Communism" was nothing but an undefined bogey created out of their own selfish fears. It was that panic that let in the Nazis, who in the long run are likely to be much the same as the Communists, but more dangerous. If only Catholics, from the beginning, instead of damning "Communism" in globo, could have drawn a few necessary distinctions welcoming any good ideas contributed by Lenin and Co., while firmly rejecting the aberrations and insanities!

Pius XI himself, in *Quadragesimo anno*, did a good deal towards making possible such distinctions, but how many of us backed him up even in words, much less on the field of action? Too late, of course, now, to keep out the Fascists and Nazis and Phalangists, and other inverted Communists. In the Western democracies there may still be a chance for the Church's teaching to be listened to, but only if Catholics can rise clear above all the miserable "Lefts"

¹) Ibid.

and "Rights" and isms into the serene absolute of True versus False, and Good versus Evil, in short, of the Will of God to be done on earth.

REV. F. H. DRINKWATER¹⁾

Many times during the past five or seven years, the writer, a Kansas farmer, has wished that *The Nation* would publish a series of articles covering the development of the so-called American protective tariff, stressing particularly its effect, or lack of effect, on the country as a whole, on the farming class, in making the South the country's major economic problem, and as a basic cause of war.

The only reference to the subject the writer has seen recently was that in the the editorial Latin American Trade, in the issue of March 4; which in connection with the embargo against the importation of meat from Argentina stated: "The real reason for its continuance, now that Patagonia, the chief ranching province, is free of the plague, is the desire of the meat producers here to preserve their monopoly." Granting that this is true, have not the meat producers the same right to preserve their monopoly that is granted to the iron, cement, aluminum, and other industries by the high import duties on their products? This is no argument for tariffs, protective or otherwise; the writer will gladly exchange his interest in the American meat monopoly for the privilege of exchanging surplus wheat for needed foreign goods, including Japanese light bulbs for the farm lighting plant yet to be acquired.

JOHN NITCHER,
in *The Nation*²⁾

One of the most remarkable characteristics of the present crisis is that America, informed or misled by a sensational Press, is almost more excited by European events than we are ourselves. What the American newspapers anticipate is often enough an eye-opener on the actual play of forces. For example, on the day before Good Friday certain papers in New York splashed a circumstantial story that there was going to be a pogrom in Prague on the Saturday, as an added insult during the Passover. Why, one may ask, should New York know first these wicked Nazi plans? But certainly, if the pogrom had taken place to coincide with the Albanian crisis, public opinion would have reached boiling point. It was a relief when Saturday passed with no reports of a pogrom, but the forecast had a part confirmation in the warning issued by the Czech Party of National Unity (*Sunday Times*, London, p. 16), "against

certain uncontrolled elements who, it is alleged, have prepared pogroms against the Jewish population. It is declared that any such steps will be suppressed with all the means at the Government's disposal." In fact, it would be easy for the "uncontrolled elements" to throw bombs into synagogues or to attack Jews and to paint that luridly across the world as another deliberate act of Hitler's policy. The Czechs may again have saved us from a blood-bath.

Catholic Times,
London

Those interested in the modern revolt against the money power will have noticed the report of a speech by the new President of the Reich-bank, Herr Funk.

"Herr Funk described the new German-Rumanian treaty as a pioneering act. Here were no silver bullets in operation. There was no question of odious political loans and heavy interest burdens. The rich natural resources of Rumania were being brought to the surface, its productive energies were being increased and the standard of living of the population being raised. At the same time, Germany's raw material situation and export possibilities were being improved.

"Referring to currency, Herr Funk said: 'We will never again permit our economics to be dependent on internationally manipulated currency policies. Countries poor in capital will not again let themselves be led into dependency by foreign debts. They want to increase their own production and the purchasing power of their people by selling their products and by acquiring the products of investment. This exchange can only take place where natural conditions permit it.'

Another news-item reports an announcement of the Argentine Government that in accordance with its Barter Agreement with Germany it is shipping 100,000 tons of wheat and 8,000 tons of wool in payment of railway material ordered from the Reich.

These are clear signs of the revolt against what Pius XI called the domination of those who, because they hold and control money, also govern credit and determine its allotment, "grasping in their hands, as it were, the very soul of production, so that no one can breathe against their will."

The Examiner,¹⁾
Bombay

Why do these people, Communists, Fascists and some other social reformers, look upon unions as passé, useless and mere props of existing injustices? The Communists and Fascists have no use for unions because unions are essentially opposed to their fundamental principles of unified control of all social agencies. There is an element of diffusion of authority where labor unions exist and this cannot be permitted to co-exist with the centralization demanded by dictatorships.

The Extension Bulletin
Antigonish, N. S.

¹⁾ "The Language of Untruth," in *The Catholic Worker of England*.

²⁾ What Price Protection? Loc. cit., May 6, p. 543.

¹⁾ Editorial: "Barter instead of Finance."

SOCIAL REVIEW

CATHOLIC SOCIAL ACTION

The Annual Report of the Catholic Truth Society of India states that in 1938 fourteen new tracts, with a total of 21,600 copies, were published on biography, controversy, doctrine, devotion and zeal, history, morals and social welfare; also twelve new handbills with a total of 36,300 copies; and the reprints include eight tracts with a total of 6,500 copies and ten handbills with a total of 9,500.

The total membership is 1,050; but almost 400 of the members, more than one-third of the total, are Bishops or Priests. "A great deal more Press propaganda is required if the C. T. S. is duly to fulfill its mission," remarks the *Examiner*, of Bombay. "A survey of Catholic money spent on the Press would reveal, we fear, that more goes to the others than to the Catholic Press."

Although the cost of administration of the Particular Council, St. Vincent de Paul Society of Detroit, for 1938 amounted to only \$1028.35, the year closed with a deficit of \$98.52, with the total expenditures of \$49,366.84. How great are the demands made on charity at the present time appears from the financial report of the child caring department for the same year. Total disbursements were \$286,007.41. Of this sum \$181,377.44 were expended for board and almost \$30,000 for clothing.

An especially interesting feature of the 51st Annual Report, Society of St. Vincent de Paul of Detroit pertains to the central clothes bureau which distributed gratis 41,452 articles of wearing apparel during 1938. The bureau is self-supporting, and in addition has been able to earn surplus receipts over expenditures. These reached a total last year of \$30,859.76. Operating expenses were \$25,084.66, leaving a surplus for the Particular Council of \$5775.10.

Addressing more than a thousand members of the Congress of Internatl. Catholic Women's Leagues, conducted in Rome in April, the Holy Father spoke of the far-reaching scope of women's apostolate in modern times, as contrasted with other days when it was limited to the home. Women, he said, had greater opportunities today of reaching souls than ever before, each in her own social sector, by word and by example. In conjunction with the hierarchy, women, he said, could, in a very special way, co-operate with men, and supplement their efforts, to promote the Kingdom of God.

The Pope emphasized the need for combating modern materialism and pleasure-seeking and of the futility of all plans for social reconstruction which were not based on the Law of God. In conclusion, he said:

"It is for you, Catholic women and girls, to heal the wounds of the world today; with God's help and guidance, you will renew in society respect of family life. Through you, may the many racial groups recover the unity of divine sonship and human brotherhood."

During the five years of its existence the St. Louis Archdiocesan Catholic Rural Life Conference, directed by Most Rev. Christian H. Winkelmann, Auxiliary Bishop of St. Louis,

has received contributions totaling \$134,844.21, intended for rural missions in the Archdiocese. All but a small fraction of this money has been expended for this purpose. Last year, for example, \$34,968.36 was received by the Conference from parishes, societies and individuals; this money, together with a slight surplus of the previous year, was spent to aid a large number of rural parishes.

"The Conference is pledged to a definite rural philosophy," Bishop Winkelmann stated in his annual report, "and we are confident of rendering helpful assistance to improve rural economic and social conditions . . . Our chief endeavor has always been to serve the cause of Christ and His Kingdom."

Particular attention has been paid to the education and guidance of children in rural areas. Thus, 31 parishes last year were helped to promote the cause of Catholic education, either through religious vacation or parochial schools.

The Summer School, conducted annually at Oxford by the Catholic Social Guild, of England, will meet this year from July 29th to August 5th. The Grail announces a Summer School of Catholic Action to be held at St. Charles' Training College, Notting Hill, from August 12th to 19th and open to Catholic young women between the ages of 17 and 28.

The predominating activity of the Catholic Social Guild of England is incorporated in the Catholic Workers College, begun in 1921. The institution provides "residential university teaching in the social sciences for adult wage-earners of elementary education, and trains them for leadership in working-class life."

PERSONALIA

A reviewer of Prof. E. A. Ross' "Principles of Sociology," writing in the *New Statesman and Nation*, of London, asserts: "the book is planned on a grand scale, but the foundations are shallow. The mass of information that he piles together have a bewildering effect, and go far to justify Mr. Rumney's remark: 'More timorous than the U.S.A. in planning, we share with it the simple belief that if only we accumulate blindly a sufficient number of facts, the facts will interpret themselves and absolve us from all responsibility from acting upon them.'"

However, the same writer believes Professor Ross in many places makes sensible suggestions for easing unpleasant social situations, as, for example, rules to prevent religious strife. "Unfortunately he does not show how to get these rules adopted. His outlook is highly colored by his temporal and geographical location in Wisconsin, but this has the advantage that in dealing with racial problems he is fully aware of the emotional side of the matter. About this he is interesting, but one of his tentative conclusions, that it may be that 'the chief fomenters of race prejudice and injustice are of the baser sort,' would take a lot of proving."

The advantage of a book of this size is said to be "that across the horrible bubbly style there is sure to come some strange information. He states, for example, that some American-born children of immigrants leave church schools, where the teaching is in a foreign language, not only unable to read and write English, but hardly able to speak it." And although the book is said to be "a tangle of unexamined pre-

suppositions and is surprisingly unobjective for a work on this subject," the critic admits it to contain "a large number of good stories, atrocity details, interesting though often inconclusive statistics, and scandals."

Having praised the volume "Secret Armies" very highly in both his newspaper column and on his radio program, columnist Walter Winchell sent a copy of the book to every member of the House and Senate urging them to read it "and wake up." Addressing the House on this subject, Congressman Shafer of Michigan declared:

"Now, Mr. Speaker, this book, 'Secret Armies,' which Mr. Winchell has so willingly and solicitously placed in the hands of Members of Congress, is an attack on the Nazis. I have no objection to anyone reading it, but I believe that when they do so, they should know the background of the author and publishers."

The author of "Secret Armies," John L. Spivak, is, the Congressman asserted, a writer for the *Daily Worker*, official organ of the Communist Party in America. "He is a writer for the *New Masses*, another Communist publication; writer for the *South Today*, Communist publication; writer for *Sunday Worker*, Communist organ. Spivak is also listed as contributing editor of *Negro Liberator*, a Communist publication, the editorial board of which is made up of James Ford, Communist Party candidate for Vice-President in 1936, Harry Haywood, William Patterson, and Robert Minor, all notorious Communists.

Both Walter Winchell and John Spivak are of Jewish nationality.

OCCUPATIONAL TRAINING

Four years ago a firm engaged in merchandising building material sponsored the National Housing Guild and began training courses for the education of building material dealers. Recently the 4,789th dealer "graduated" from a Guild "school" at Chicago. To obtain his diploma, this dealer, along with 425 others, paid his own expenses for a nine-day course on how to merchandise new houses and do modernization jobs on old ones, and he passed a rigid examination.

Seven Guild schools have been held so far this year—Dallas, Cleveland, Oakland, Chicago, Atlantic City, Atlanta, Niagara Falls, Ont.

Result of the Guild's efforts since 1935 has been the organization of hundreds of local Housing Guilds in communities throughout the nation. Contractors, subcontractors, architects, realty men, financing agents, as well as the "educated" building material dealers, are linked together in these guilds.

A "CONSTANT WAGE"

A Constant Wage Plan experiment that provides for regular employees a level income of 40 hours' pay each week is mentioned in the annual report of Sears, Roebuck & Co. recently published. It refers to the plan as established in eight of the ten mail-order plants and in a few retail stores, and to experimental variations of the plan. To most stockholders outside the Sears operating organizations, this was all news.

Actually, Sears has been working on the idea at least since 1935. The first tentative installations came in 1936. Pres. T. J. Carney emphasizes the experimental character of the idea even yet. He cites the two plans of considerably different type still being used comparatively in Sears mail-order plants, while the two largest plants will use no constant wage method at all until the experiments progress further. Two plans are being tried in 15 retail stores.

FAMILY ALLOWANCES

The family allowance system, which no American reformer would dare propose or promote, has been inaugurated in Spain by General Franco. It was on a Sunday he presented 38 married couples, representatives of the 38 liberated provinces of Spain, with subsidies. The largest family included 13 children, and the average was 9. The recipients were of all classes, ranging from a highly-placed engineer to sailors and shepherds.

The Archbishop of Burgos, who was present, enlarged upon the social effects of this new scheme. At the present time 600,000 pesetas are paid out daily in the form of wages based on the family subsidy; before long, more than five million Spanish children will be benefiting under the scheme.

Statistics show that 134,179 employers and 1,100,000 workers were registered and in March 343,205 families with a total number of children exceeding 1,000,000 received the subsidy.

RURAL INDUSTRIES

The Irish countryside has lost a sturdy and practical champion by the death of Fr. Peter Conefrey, P.P., of Cloone, Co. Leitrim, who, during the whole of his priestly life, worked with remarkable zeal and success for the revival of Irish cottage industries and the brightening of rural life.

As a young curate, he revived the spinning industry in Longford and originated the home-spun exhibits which are now features of every Irish show. He encouraged weaving and other local industries, took a keen interest in farming, advocated the establishment of agricultural training schools and was endeavoring to induce the Government to assist in the reopening of local mills. On the cultural side, he did much to revive the traditional Irish life by organizing music and dancing competitions and bringing back the old pastimes.

NEW USES FOR FARM PRODUCTS

Cottonseed hulls may prove to be a valuable source of furfural, used in making plastics, deodorants, and other products, and xylose, a rare, non-fermentable wood sugar.

The National Bureau of Standards is working on xylose recovery; the University of Tennessee is developing production methods for extracting furfural. Both projects are part of a broad program of cottonseed processing research sponsored by Engineering Foundation.

Working hand in hand with researchers in the textile, laundry, cosmetic, and food industries, the researchers and sales executives of D. Scrivanich & Co., Philadelphia, are finding new uses for approximately 2,000,000 lbs. of starch

extracted from sweet potatoes during 1938 at the Laurel, Miss., plant of the Sweet Potato Growers, Inc. With several hundreds of Mississippi farmers pledged to grow sweet potatoes during 1939, this year's production of sweet potato starch may be expected to reach 5,000,000 lbs.

Compared to a national annual starch production of about a billion pounds, neither 2,000,000 nor 5,000,000 lbs. of sweet potato starch would appear of great importance. However, 480,000,000 lbs. of root starches—arrowroot, sago (made from the central pith of a palm tree, but considered a root starch), the cassava (tapioca) are imported into the United States each year. Sweet potato starch, strictly an American product, has physical characteristics which should permit it to replace them in many applications. For the southern farmer, the sweet potato should in time prove a valuable substitute crop for cotton.

RACIAL DISCRIMINATION

Low standard in buildings and overloading of teachers in the colored public schools of St. Louis were among the conditions criticized in the findings of the school survey conducted by a group of pedagogues supervised by Dr. George D. Strayer of Columbia University.

The rulings on colored school buildings released by the committee classed twelve as inferior and three as poor and their removal was recommended. Three were classed as fair, one as good and one as superior. It was found that many colored teachers are burdened with classes of forty or more pupils.

JIM CROW

Congressman Arthur W. Mitchell of Chicago's First District is determined to continue his fight against the Jim Crow practice of railroads in Southern states to oblige Negro passengers to ride in separate railway coaches.

The Congressman sued the Rock Island and Illinois Central Railroads and the Pullman Company for indignities suffered last fall when, enroute from Chicago to Hot Springs, Ark., he was forced to leave the first-class coach and ride Jim Crow despite the fact he had a first-class ticket. Latest decision in the case was an adverse ruling by the Interstate Commerce Commission. If not successful in the United States District Court, Mr. Mitchell intends to take the case to the United States Supreme Court.

LEISURE

"There is a mundane conception of leisure, which embodies the whole pagan idea, wherein slaves have to do the work, while others enjoy leisure with dignity," said the Rev. M. C. D'Arcy, S.J., of Oxford, at a reception given by the Dublin Central Library and attended by the Nuncio Apostolic.

There was the disastrous leisure of modern times owing to unemployment and machinery. But for Christian citizens, employed or unemployed, there was work to do to make a new heaven within themselves and in the world. For work like that was needed the old Catholic culture of Ireland, gathering up all the modern inventions in literature, wireless, music, television, and showing how leisure could be creative.

SCRUTINY OF LEGISLATION

The New York State Council of Churches through its Legislative Committee has adopted the practice of issuing reports periodically concerning pending bills in the Legislature in which religious and moral issues are involved.

The *State Council Reporter*, publication of the New York State Council of Churches, for March lists fourteen different measures with a brief summary of what is proposed in each case and an expression of judgment on the part of the Committee. This is circulated for the guidance of Christian citizens throughout the state.

VOCATIONAL INSTRUCTION COURSES

The Steel Workers Organizing Committee (a part of the C.I.O.) is promoting new educational ideas for its members. Already well known as sponsor of two notable handbooks (on handling of grievances and discussion of production problems), and as the backer of a summer camp school last year which invited industrial relations men to talk to its union students, S.W.O.C. will expand the formula this year by running two summer schools at a camp-site at Frankfort Springs, Pa., about 30 miles from Pittsburgh.

Union committeemen will be urged to arrange summer vacations so that they can attend classes from July 2 to July 6, or from Aug. 13 to Aug. 19. And at other times during the summer, the same camp will be used for short courses by five other C.I.O. unions—the Amalgamated Clothing Workers, Aluminum Workers, Flat Glass Workers, Rubber Workers, and Electrical and Radio Workers.

TOWARD STATE SOCIALISM

The Merchant Marine Act of 1936 called for an adequate Merchant Marine "owned and operated under the United States flag by citizens of the United States in so far as practicable." Notwithstanding this clear declaration of policy, shipping is said to be "headed straight for Government ownership in spite of the fact that the American electorate has never voted for any plan that would put the Government in the shipping business, discourage private initiative in the maritime industry, or oppose private ownership of America's Merchant Marine."

According to a writer in the *Marine News*, the record of these two-and-three-quarter years shows: (a) More shipping lines owned by the Government, and some private lines abandoned. (b) Private shipping faced with increased competition from lines owned, subsidized, or controlled by the Government. (c) Ship replacements with private capital next to impossible because of increased costs and added regulations. (d) Privately owned lines in the restricted coastal and intercoastal service hampered in numerous ways. (e) A feeling of uncertainty, doubt and discouragement permeating virtually the entire shipping industry.

It is further contended: "This dismal record cannot in justice be charged to the Maritime Commission. As a matter of fact, the Commission has made substantial progress by straightening out numerous tangles in the industry, despite the hampering restrictions imposed upon it by an act based largely upon erroneous conceptions of American shipping conditions—an act that leans toward Government ownership and operation, and that controls the activities of the Commission."

HISTORICAL STUDIES AND NOTES

INCIDENTS FROM THE ECONOMIC HISTORY OF THE FRONTIER

IN the year 1873 J. G. Reininger, Theodor Schwab, Herman Pfeuffer and Thomas Schwab contracted with the Matagorda Extract Co. for the delivery of a herd of real Texas Longhorns. When the deal had been closed the gathering of the outlaws began. Among these were a number of ten- and twelve-year-old brush-breakers, purchased from Rud Reeh; this group, and also the horses belonging to the contractors, were brought together and penned at Thomas Schwab's. The outlaws made a run one night and broke down the pen, but the men on watch luckily threw them into a circle and held them in a small pasture adjoining the pen. Thereafter they were herded out over night. Once the herd had been completed the drive to the place of delivery was begun, but on the way many a run (stampede) occurred, requiring neck-breaking riding on the part of the men to get the leaders to circle. A few of the older outlaws broke away and drifted back home. Upon delivery of the herd a draft was issued against the bank of H. Runge and Co., of Cuero, Texas, and the full amount paid in silver dollars. The money was brought back in the chuck wagon to Thomas Schwab's home where all claims were paid.

Two years later the same parties contracted with Evans and Walker for delivery of 3000 head of mixed cattle. Immediately following the signing of the contract, the work of assembling the herd was begun; it continued until the required number had been rounded up. Because the contract called for a definite price according to age, a strict classification had to be made. Simon Amacher, who had assisted in making up the herd, was selected to do the cutting, and with the aid of his wonderful roan horse accomplished his task very successfully. The herd was driven from Thomas Schwab's place to Kansas.

In 1879 the writer went on a round-up with the older men; the outfit camped at the old Andreas Pape place, about 14 miles northwest of New Braunfels. An early start was made from here to capture some of the outlaws of the bat cave bunch, a herd of wild cattle that remained in the cedar brakes all day, but came out at night to feed. Because it was so early we caught some of them still on open ground, but upon sighting us they scattered in all directions, and each cowboy had to ride for his own game. It so happened that the writer had to take on an exceptionally speedy steer, but after a wild neck-breaking race I finally put my rope on him and tied him to a tree; the older cowboys took him back to the herd. After several days of hard riding in pursuit of the outlaws of the bat cave bunch the chase was ended, and the herd on hand moved down towards home.

On the way Herman Pfeuffer, one of the fast riding cowboys, had to travel at a desperate gait to catch an outlaw cow belonging to his herd, but the lightning speed of his horse enabled him to get within roping range, and an accurate throw put the rope around the animal's horns. He brought her back to the herd, and made her stay.

The herd was penned at Valentin Pfeuffer's that night, where a wrinkle removing supper was served by Mrs. Pfeuffer; cow talk occupied the attention of the men for several hours afterwards. The next morning the results of the round-up were divided, and the several belongings taken home.

In the fall of the same year father and I went back in a farm wagon and camped near the bat cave; armed with 56-caliber Spencer rifle we searched for some of the outlaw steers belonging to our herd. Father got a shot at one of our steers and mortally wounded him, but failed to bring him down, so we had to go for help. A. W. Wallace, who lived close by and had a good pack of hounds, came to our aid; he put the dogs on the trail and soon the music was on. Mr. Wallace followed on horseback and fortunately shot down the steer near the place where we had left our wagon. The steer was skinned and the meat placed on the wagon for an early start home the next morning.

Quite a number of the bat cave bunch belonged to our herd, among them an old muley cow of lightning speed and shrewd enough to evade capture. Realizing the impossibility of catching her in the usual cowboy style, my father arranged with Mr. Joe Coreth, an excellent marksman, to join us and bring down the outlaw cow with a well aimed shot. The writer drove the wagon, which was loaded with ample food for beasts and men, and we camped on the banks of the Cibolo right in the middle of the range of the outlaw cow. An exceptionally cold spell set in, however, so severe that the wild tobacco was iced two feet high, and in spite of ample bedding we could not keep warm. Father and Mr. Coreth got up long before day-break and built a good fire, piling all the bedding on me, so that I slept until aroused for breakfast.

Immediately after breakfast Mr. Coreth started in search of the muley, and about 30 minutes after he had gone we heard the crack of his rifle. Father and I raced to the spot in the belief that he had killed the old cow, but discovered that he had killed an immense, fat ten-point buck; this of course delayed our morning hunt for the cow. The buck was brought in and one whole side of the ribs barbecued; with plenty of baked sweet potatoes, bread and good camp coffee it made a bounteous feast for dinner and supper. The hunt was continued until noon of the next day, when we broke camp and returned home, without the bacon.

In 1883 and 1884 J. G. Reininger made a contract with Bennett and Owen of Elgin, Texas, for the delivery of 500 head of horses each year.

At that time this section was still open range, and gathering the mustangs required time and horseflesh. The large herds of Fritz Bremer and Anton Nutzler were acquired; these horses, together with the smaller herds purchased and also our own horses, helped us to assemble the required number. In collecting these herds neck-breaking races for hours over honey-combed rocks and through cedar brakes were necessary. Often one would go up against an outlaw that would not take the herd or the pen and in such cases the only chance was to ride for 'em and put a rope on 'em.

On one of these round-ups in February, 1884, Theodor Schwab, Henry Dietz, Joe Fey, Herman Hillert, W. H. (Bill) Adams and the writer had gathered a few bunches of mustangs and were holding them against the fence of Mr. Merz's field when a drizzling rain blew up from the north; it was followed by a cold norther which soon turned our slickers into sheets of ice.

The drive for that day had to be abandoned, and the horses on hand were turned into Herman Hillert's field for the night. Nearly all the men went home with Joe Fey, where a real meal of home cured ham, bacon, eggs, home baked bread and a good sized pot of camp coffee removed all the wrinkles.

On what is known as Rauch's Thal ranged the king of the outlaws, a saddle horse named Max who had evaded capture for some time. But one day he made the mistake of sticking to his bunch which was thrown into a herd right on his range. Upon remarking, "I am going to catch old Max today," the writer was told by Tom Clark, "Nobody can catch Max." However, I planned to make the catch from overhead; taking my rope and climbing into a live-oak tree, I asked that the herd be kept milling. As a result Max finally came under the tree. I threw a rope over his neck.

Immediately I alighted and put a loop around his forefeet. A good pull brought him to the ground, where he was securely tied for the final works, accomplished in the following manner. A short rope was tied around the body in front of the hips, while the other end of the rope was fastened to one front foot between the first joint and the hoof, thus creating a one-leg tieback, which did not interfere with traveling but was a sure check on speed.

The true and loyal Ben Jackson (a Darkey) remarked that "when the little fellow (he always called me the 'little fellow') gets his fixin' on 'em he's got 'em." Well, the "fixing" was on, and Max was returned to the herd. Late that evening the herd was started for the pen.

Max, however, broke from the herd and made for the hills. The writer was prepared for such a trick and gave Max a very severe thrashing with his double rope; this prompted the horse to return to the herd and stay.

Another incident, without parallel, was pulled off by Joe Coreth and the writer. An old outlaw mare of the Gesche herd had shown us her heels for hours and finally Joe and myself were the only ones remaining in the chase. In a desperate ride against the sun Joe threw old Button, king of saddle horses, over a sapling, which caused a fall. In the meantime I had gotten a considerable lead, and was chasing the mare towards a deep canyon. Traveling at full speed over some flat rocks, the old mare fell and before she could recover I was on her neck. I caught her by the under jaw and pulled her head over, holding her till Joe came up and tied her. The fixing was applied and Joe decorated her by tying his bandana in her foremane; thus humiliated, the old lady was returned to the herd. Both Max and the old dame were marched with the others to Kansas.

J. G. Reininger was beyond doubt the only man from this section of the State of Texas who made up two herds of horses that went over the trail to Kansas. All of the men referred to benefited the local community by providing a market for horses and cattle which they took north over the customary trail.

GUS REININGER
New Braunfels, Tex.

REGARDING BISHOP NEUMANN

IT is significant that, in recording the death and obsequies of Bishop John Nep. Neumann, Bishop of Philadelphia, the *Wahrheitsfreund* of Cincinnati, in its issue of January 12, 1860, inserts several paragraphs pertaining to the great respect the German Catholics of Baltimore had for the prelate. After discussing the Bishop's appointment and consecration, the Cincinnati weekly relates:

"The esteem, love and gratitude the . . . Bishop had earned as shepherd of souls before his elevation to the episcopacy . . . are reflected in the resolutions adopted on March 22, 1852, by the German Catholics of that city, and also by the beautiful address presented to the newly consecrated Bishop.

"Two of the resolutions mentioned assert: 'The Right Reverend Bishop Neumann is to be presented with a precious gold chalice, to be fashioned very artistically, an episcopal ring, cross and chain—likewise of gold—and episcopal vestments; in the hope that he will kindly accept these gifts from his parish, which will remain faithful unto death.'

"Further, the aforementioned articles must cost at least five hundred dollars, and the chalice is to bear the following inscription:

"Presented by the German Catholics of the city of Baltimore, in token of their great veneration and gratitude, to their beloved Pastor, the Rev. John Nepomuk Neumann, consecrated Bishop of Philadelphia, March 28, 1852."

Regarding the document presented to the Bishop and the gifts referred to, Rev. John Nep. Berger, C.S.S.R., writes in "Leben und Wirken des hochseligen Johannes Nep. Neumann":¹⁾

"After the evening services [on Passion Sunday, the day of Neumann's consecration] the German Catholic men of Baltimore tendered him an address, expressing their gratitude for all the good he had done among them and their regret at his departure from their midst; at the same time, however, expressing their joy at having enjoyed the leadership of a man whom the Pope himself esteemed so highly and has raised to such dignity

"But not only by words alone did the Catholics of Baltimore evidence their respect and grateful affection for their shepherd; they wished also to prove their sincere devotion by deed. On the 22nd of March they decided in a general meeting to serenade His Excellency ere his departure for his new diocese, and to present him with a precious, most artistically fashioned gold chalice, an episcopal ring, cross and chain, likewise of gold, in addition to the other episcopal insignia and vestments."

A few years later, in June, 1855, St. Alphonsus parish hall at Baltimore witnessed the inauguration of the Central Verein. It would be interesting to establish, if possible, contacts between the saintly Bishop, the group responsible for the gift of the chalice to him, and the men in Baltimore who co-operated in the founding of our organization.

COLLECTANEA

THE election of Cardinal Pacelli, Secretary of State under Pope Pius XI, has brought to light two letters addressed by him to the late Msgr. John Rothensteiner, of St. Louis. Both have to do with the latter's "History of the Archdiocese of St. Louis," a copy of which, intended for the Pope, Msgr. Rothensteiner had addressed to the Cardinal Secretary of State. While both communications, the one dated May 18, 1930, and the other on the last day of the same month and year, are highly complimentary, the recipient refrained from publishing them or even mentioning them to his friends. He deposited both documents with the Central Bureau accompanied by the following note:

"I take this opportunity to send you the two letters from Rome which I received sometime since. I have not said a word about them to anyone but my assistant; they are merely letters of courtesy and do not require publication.

"With best wishes, I am

"Sincerely yours,

"John Rothensteiner."

This is not the only occasion on which the poet and historian Rothensteiner eschewed publicity.

Praiseworthy indeed, as we have repeatedly pointed out, were the efforts of the early societies affiliated with the C. V. to found parochial schools. Many of the German immi-

grants, laying out communities in the wilderness, made provision for a school house from the very outset, and as soon as the parish had been organized schools were usually opened, taught either by a priest or a layman.

In not a few instances a school was established before a church was built or a parish organized; frequently the school was operated by a benevolent society or similar organization. An example of such a group is the St. Joseph's Liebesbund of Cathedral Parish, La Crosse, Wis., which last month celebrated its 80th anniversary.

As mentioned by Rev. Albin Schreier, one of the speakers at the banquet commemorating the event, the society founded a school where the children of members and others of the community might obtain a religious education, ere the parish it has been affiliated with so long had been founded.

St. Joseph Liebesbund furthermore assisted in the organization of the parish and during its history has contributed generously to various parish undertakings.

The History of Holy Rosary Parish for Negroes at Galveston, Texas, compiled by Rev. John Doyle, S.S.J., on the occasion of its golden jubilee, celebrated in September, 1938, refers to Msgr. Philip L. Keller who, although he was not the founder, established it on a firm foundation. Fr. Doyle writes:

"In the history, entitled 'Galveston in 1900,' we find the following sentence: 'Fr. Keller has the reputation of being the most successful priestly worker among the Negroes in the United States.' While this statement may seem to be somewhat exaggerated, it is well to bear in mind that Fr. Keller was one of the first priests in this country to devote himself exclusively to the Negro apostolate."¹⁾

Msg. Keller did build the first church for a Catholic Negro congregation in Texas. "Not only was it a vital step," Fr. Doyle continues, "in the upbuilding of the [Holy Rosary] Parish but the success which it enjoyed was an inspiration to similar movements throughout the Lone Star state." In the face of opposition, Fr. Keller advocated separate churches for the people to whom he devoted himself so wholeheartedly. He was actuated, evidently, by a pedagogical motive. He maintained that "though Catholic Negroes could worship in the same edifice with their white brethren, separate churches, where they could take part in the management of their parish affairs, were the only solution for the time being, and for years to come." Even among non-Catholics at Galveston this new movement caused surprise and consternation, Fr. Doyle writes. People seemed to have been suspicious regarding the purpose the new Catholic Mission was intended to perform. "Some preachers went so far as to advise their congregation that this was the beginning of a movement to get control of the Negroes of the country and to return them again to a condition of serfdom."

¹⁾ Loc. cit., New York, 1883, pp. 291-2.

¹⁾ Loc. cit., p. 16.

THE CENTRAL VEREIN AND CATHOLIC ACTION

Officers of the Catholic Central Verein of America

Episcopal Spiritual Director, **Most Rev. John J. Glennon, D.D.**, Archbishop of St. Louis.

President, **William H. Siefen**, New Haven, Conn.

First Vice-President, **George Phillipp**, Fort Wayne, Ind.

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Third Vice-President, **Herman Spiegel**, Bethlehem, Pa.

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General Secretary, **Albert Dobie**, New Haven, Conn.

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ward Kirchen, San Francisco; **Michael Mohr**, Col-

wich, Kan.; **Charles P. Kraft**, Irvington, N. J.;

William A. Schmit, St. Louis.

The Executive Committee consists of the Officers, the Trustees, the Committee on Social Action, the Presidents of the State Branches, and the following members-at-large: **T. J. Arnold**, Little Rock, Ark.; **John P. Pfeiffer**, San Antonio, Tex.; **Frank Saalfeld**, Gervais, Ore.; **Frank Stifter**, Carnegie, Pa.; **Frank Wurdack**, Columbus, O.

Hon. Presidents, **M. F. Girten**, Chicago; **Willibald Eibner**, K.S.G., New Ulm, Minn.; **John Eibeck**, Pittsburgh.

Communications concerning the Central Verein should be addressed to the General Secretary, **Albert Dobie**, 28 Tilton St., New Haven, Conn.

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Program of the San Francisco Convention

FROM every indication the 84th annual convention of the Catholic Central Verein and the 23rd annual convention of the Nalt. Catholic Women's Union, to be conducted in San Francisco, on July 29th to Aug. 2nd, will equal if not surpass the meetings of recent years. Since last fall the convention committees, headed by Mr. Edward A. Kirchen and Mrs. Agnes E. Osterloh, have labored tirelessly in arranging the various details of the meeting. Assisted by the national officers, the local committees have drafted a program that is a marvel of compactness, that offers a number of brilliant features, and that gives every indication of careful planning, from finances to entertainment, from housing to allotment of time for individual meetings and events.

As the June issue of our publication goes to press, the program is virtually complete. According to present plans, the delegates participating in the pre-convention tour will arrive in

San Francisco on Friday evening, July 28th. Reception and registration of delegates will take place on Friday, Saturday and Sunday. Following mass on Saturday morning the visitors will be taken on a sight-seeing trip of San Francisco and in the afternoon and evening will visit the International Exposition on Treasure Island.

A number of special events have been arranged for Sunday. Immediately after the official opening, at which addresses of welcome will be delivered by members of the local committees, the spiritual director of the C. V. of California, Rev. Lawrence Mutter, O.F.M., and the Mayor of San Francisco, the parade to the San Francisco Cathedral will begin. Pontifical High Mass will be celebrated there by Most Rev. John J. Mitty, Archbishop of San Francisco; Most Rev. Charles F. Buddy, Bishop of San Diego, will preach the sermon. In the afternoon Most Rev. Aloisius J. Muench, Bishop of Fargo, N. D., will deliver one of the addresses at the civic demonstration. His subject will be "Catholicism and Democracy." The second speaker, Rev. Dr. Hugh A. Donohoe, of St. Patrick's Seminary, Menlo Park, Cal., will discourse upon "Organized Labor and the Common Weal." The meeting will be concluded by the remarks of Archbishop Mitty.

A number of youth meetings, etc., have been scheduled by the committee. On Sunday evening, for instance, there will be a youth dinner, to be addressed by several prominent speakers, a youth mass meeting, to be addressed by Brother Leo, F.S.C., and Mr. Bernard E. Lutz, Assistant to the Director of the Central Bureau; this program will be followed by a dance, either in St. Boniface Hall, where the civic demonstration and men's business meetings will take place, or in the Hotel Empire, convention headquarters. Rev. Edward A. Bruemmer, 2nd vice-president in charge of the Youth Movement, will report on the activities of the past year at Monday morning's joint session. The youth committee will meet immediately afterwards, and on Tuesday evening a dinner for the clergy at which youth problems will be discussed has been scheduled.

The Director of the Central Bureau will deliver his annual report at a joint assembly on Monday evening. Also on this occasion Bishop Muench will speak on "The Holy Father and Rome."

Early Monday morning the first joint business session will be held, at which Mr. William H. Siefen and Mrs. Mary Filser Lohr, presidents of the C. V. and N. C. W. U. respectively, will deliver their annual messages. Business sessions will be conducted throughout Monday and Tuesday, the men meeting at St. Boniface auditorium, the women at Hotel Empire. A social hour will be held at the conclusion of the business meeting on Tuesday evening. Concluding sessions will take place on Wednesday morning and afternoon. Ample time will be allotted for the various committee meetings, especially for the deliberations of the resolutions committee.

From the foregoing it appears that the local committees have discharged their obligations well. However, the sincere efforts of the California Branches will lose much of their effectiveness should the affiliated units and Branches throughout the country fail to be represented on this occasion, as is their privilege and duty. Over 80 percent of the registrations thus far received for the convention tour have come from the States of New York, Connecticut and New Jersey. It is to be hoped that societies in the middle western and

east central States will arrange to be represented, especially the societies in Missouri, Minnesota, Wisconsin, Illinois, Ohio and Pennsylvania, where our organization is numerically strong.

Days of Recollection

FOR quite a number of years the retreat movement has been steadily forging ahead as an activity for Catholic laymen, and particularly for lay women. However, because many Catholics find it inconvenient to absent themselves from their daily tasks for two or three days at a time, the so-called Days of Recollection, one-day retreats in other words, have gained even greater popularity.

Until recently these Days of Recollection have been arranged almost solely for women, since it has been found difficult to interest men in this spiritual activity.

A start has been made in this direction, however. On Apr. 23rd the Franciscan Fathers in St. Louis sponsored a Day of Recollection for men to which leaders of various Catholic societies were invited. About 35 men responded, including several members of the C. U. of Missouri. The program consisted of high mass, a series of conferences and meditations with the Retreat master, Rev. Fr. Leo, O.F.M., and benediction. The program, arranged by Rev. Fr. Maximus, O.F.M., lasted from nine o'clock in the morning until five in the afternoon.

One of the essential ideas behind this pioneering endeavor was to awaken the interest of Catholic groups in this form of spiritual exercise, in the hope that they in turn will conduct a Day of Recollection at least once a year. We pass the idea along to our C. V. societies with the recommendation they consider sponsoring an activity of this sort.

Approval of Maternity Guild

CANONICAL approval of the Maternity Guild established at Lima, O., by Rev. Joseph J. Schagemann, C.S.S.R., founder of the Guild Plan, has been granted by Most Rev. Karl J. Alter, Bishop of Toledo. His Excellency approved the organization as a Pious Union, in the form of a *Sodalitium*, or Guild. The *Statuta*, or summary of the approved constitution and by-laws adopted unanimously by the Lima society earlier this year, has also been endorsed by Bishop Alter.

During the course of an interview with His Excellency Fr. Schagemann was directed to send a copy of the latest Guild leaflet published by the Central Bureau, "The Maternity Guild Apostolate," to every pastor in the diocese and to include a note to the effect that the pamphlet was being sent at the instance of the Bishop. The pastors were asked to study the possibility of instituting Guild units in their respective parishes.

On the occasion of his visit to St. Gerard's Parish, in Lima, to administer the Sacrament of Confirmation, Bishop Alter publicly commended the Guild and exhorted all parishioners to become members. His Excellency further stated that the Guild is official, and not auxiliary, Catholic Action, indicating further how the Guild can co-operate with the group hospitalization plan soon to be introduced in the diocese.

An eight-page article explaining the Maternity Guild, written by Fr. Schagemann, was published in the April issue of the *Liguorian*, monthly magazine of the Redemptorist Fathers.

TOWARD A CORPORATIVE ORDER

IT is the guild or corporative principle has given rise to an abundant literature, especially in France, and even to attempts at realization. Hence Fr. E. Delaye, S.J., believes "the time for professional collaboration seems to have come." It is equally evident "that there are two schools, clearly marked off one from the other: on the one side are the employers, favorable to corporatism and trying to give precision to the idea; on the other side is the working class as a whole, hostile whether they understand it or not, showing tenacious resistance."

"The reason for this is," Fr. Delaye states in an article translated from the French and published in the *Christian Democrat*, "that the word 'corporatism' has a history and is already charged with emotion. It is not merely that for many people it evokes an idea, favorable or hostile, of the guilds or corporations of former times. Closer to our own day, the most talked of realizations of corporatism beyond our frontiers arouse lively reactions so that many will not use this word 'corporatism' which is so obscure in meaning as to be useless." Therefore, says the author of these remarks, "it is necessary to make quite clear first of all what is the corporative system of which we are speaking." And this Fr. Delaye proceeds at once to do:

"The French Social Week held at Angers in 1935 defined the guild with exactness in its conclusions: 'A public body, intermediary between private industry and the State, charged with the care of the common good of the profession.'

"We can see this organism as resulting from the initiative of the State, which creates it, gives it its powers, regulates it through State officials, makes it serve national ends. That is State corporatism. But we can also see it as resulting from the private initiative of free men organizing themselves. That is corporatism of association."¹)

Ultimately the writer emphasizes one of the chief fundamentals of an institution which is being built little by little from the bottom up, that is to say, from existing elements of co-operation and collaboration, from pre-corporative elements, which expects from the State its rights in public law but not the very rules of its constitution. And continuing, Fr. Delaye writes: "We can define such an institution broadly as an organization for a planned economy, planned by the producers and not by the State, although the State, with its control, gives legal power to the governing body of the profession."

The article on "The Guild Principle—Some

¹) Loc. cit., Oxford, May, 1939, pp. 70-72.

Critical Points" is decidedly worth while, because it discusses problems regarding which we must arrive at a clear understanding ere it will be possible to convey to others the full meaning of what has come to be known as the corporative system.

YOUTH MOVEMENT

SIX years ago the Young Men's District League No. 2 of the Jefferson City Deanery, an affiliate of the Catholic Union of Missouri, sponsored its first annual Catholic Youth Day. Assemblies have been conducted yearly since that time, and the attendance has been on the whole exceptionally good. This year's meeting, for instance, held at Wardsville on May 14th, was attended by upwards of 2500 people, including some 20 priests. The young ladies of the Deanery co-operated with the young men in arranging the program, consisting of a field mass, luncheon and an afternoon meeting of addresses concluding with Benediction. Christian democracy was the theme of the assembly.

At 10:45 o'clock the procession to the outdoor altar began and shortly afterward Rev. Hermann Schuessler, of Dixon, recited the opening prayers of the mass in honor of the Risen Christ. Rev. William L. Ebert, of Taos, directed the congregational singing of the mass, while Rev. Gerhardt Schmidt, of Linn, preached the sermon on "Christ, the True Source of Human Liberty."

Following the welcoming greeting of Rev. Aloysius Baumann, pastor of St. Stanislaus Parish and host to the assembly, Rev. Joseph Vogelweid, spiritual director of the C. U. of Missouri, conveyed the best wishes of this organization and read a cordial letter from Most Rev. Archbishop Glennon of St. Louis. The very Rev. E. Pleus, Dean, officiated at Benediction. Speakers, included Mr. W. H. Schmandt, president of the Young Men's Section, C. U. of Missouri; Major John K. Walsh, director of education, WPA, State of Missouri, "Peace and Democracy," Rev. Raymond F. Willerding, spiritual director of the Young Men's League; Mr. William Bret and Miss Dorothy Diemler, winners of the Leagues' oratorical contests for young men and young women; and Rev. John C. Melies, of Westphalia, "How We May Help to Preserve Our American Liberty." Shortly before Benediction the entire assemblage recited the Act of Consecration.

* * *

Well over a thousand people attended the Catholic Youth Rally conducted at Illmo, in Southeast Missouri, on May 16th at St. Joseph's Parish. It was asserted that had the skies been clear the attendance would have been even larger. The program of the day consisted of solemn field mass, luncheon, a mass meeting, a social hour and an amateur program. The ceremonies were concluded with Benediction.

Celebrant of the mass was Rev. B. S. Groner, pastor of St. Joseph's; the Very Rev. Dean, Fr. H. F. Schuermann, of Cape Girardeau, preached the sermon, on "The Problems of the Catholic Youth of Southeast Missouri." At the executive session conducted shortly after lunch

the constitution for individual affiliates was discussed, as were the resolutions to be adopted by the assembly.

Guest speaker at the major meeting was Rev. Edward A. Bruemmer, of Jefferson City, who explained methods of "Training of Catholic Youth for Leadership." Fr. Bruemmer outlined the five-point program of the C. V. Youth Movement.

Following the social hour and the amateur program of musical selections, imitations, orations, etc., Rev. M. Helmbacher, of Oran, officiated at solemn Benediction services. Resolutions were adopted on the Holy Father, the Archbishop, Country, Mixed Marriage, Divorce, the Rural Life Conference, Labor, Agricultural Conditions, and Credit Unions and Co-operatives.

Mr. Joe Carr, of Charleston, was elected president for the ensuing year. The next rally, to be conducted in October, will be held at New Madrid.

* * *

Two communications were addressed during the past month by Rev. Edward A. Bruemmer to societies associated with the C. V. Youth Movement. The first of these is the regular activities letter and the second extends an invitation to every society to be represented at the national convention of the C. C. V. of A. in San Francisco.

The current activities letter is intended for the months of June, July and August. In the spiritual realm monthly Communion, participation in a novena to the Sacred Heart, and reception of Communion on the Feast of the Assumption are recommended. Reading of *Central-Blatt and Social Justice* and the study of two C. B. pamphlets, "The Outstretched Hand of Communism," and "Catholic Priests Distinguished Protestants Have Known," are also urged. Visiting museums, shrines, etc., and sponsorship of various social and athletic events are similarly advocated.

Outlining the reasons why young men should be present at the coming national convention, Fr. Bruemmer reminds members of youth groups that they will have the opportunity to discuss their problems with recognized leaders in the field of social action, to participate in the numerous youth sessions of the convention, to meet friends with similar interests and problems, and not least to "drink in the scenic beauty of the west." Further information regarding the convention tour may be obtained from Mr. Albert J. Sattler, 217 Broadway, New York City.

* * *

The final meeting for the current scholastic year was conducted by the C. V. Institute for Social Studies on Apr. 29-30 at Collegeville, Minn. Four addresses and a spiritual conference featured the two-day assembly.

Individualism and its effect on economic, social and religious life provided the theme for the remarks of Rev. Marcellus Leisen, O.S.B., director. Talks were delivered by Mr. Roy Bergengren, head of the Natl. Credit Union Association, on the Credit Union movement; Mr. Prvzbliski on "Federal Government and Loan Agencies"; Rev. Fr. Ernest, O.S.B., on diversified farming as opposed to one-crop farming; Mr. Ben Spohn, on the Rural Electrification Administration; and Mrs. Al Reser, representative of the Chicago Catholic Worker group, on the aims and accomplishments of the Catholic Worker organizations.

Meetings will be resumed in fall.

* * *

Members of the St. Louis District Leagues of young men and young ladies co-operated to sponsor a May Day celebration at Our Lady of Sorrows Church on May 16th. After the assembly in the church the candle-light proces-

sion moved to the school campus where a statue of the Blessed Mother was crowned and the Act of Consecration recited.

The group then repaired to the church where Rev. Joseph Huels preached a sermon, after which solemn Benediction was conducted, with the Rev. B. A. Stolte officiating. Separate business sessions were held at the close of the religious exercises.

* * *

Modern youth in Manitoba is bewildered but has not embraced revolutionary movements, the Manitoba Economic Survey Board reports. It is estimated that 78,000 young people between the ages of 14 and 24 are without gainful employment.

The report also states that 16,000 have never yet worked for wages and that 90 per cent are unskilled. A Government department for youth is recommended, since the existing "part-time commission for youth training cannot cope with the problem."

* * *

Through the efforts of Rev. Frowin Koerd, O.S.B., pastor of Sacred Heart Parish in Muenster, Tex., and organizer for our Cath. State League of Texas in that section, the first parish retreat for young people was conducted recently.

More than 160 young people of the parish attended the exercises, given over a four-day period. Retreat master was Rev. Ernest Langenhorst, of Ft. Worth.

CO-OPERATION AND CREDIT UNIONS

WHILE discussing the initiators of Catholic social thought and action in the Germany of the 19th century, Fr. Gratian DeSchepper, O.M.Cap., mentions, in one breath as it were, Frederick William Raiffeisen, with Windthorst, v. Hertling, Hitze, and other Catholic priests and laymen, although he knows him to be a non-Catholic. The author of the excellent "Conspectus generalis oeconomiae socialis," says in this connection:

"Of the Protestant religion, Raiffeisen was possessed of a truly Christian spirit and became the great benefactor of the farming class through the institution of the bank known from his name as the Raiffeisen-Kassen." Which were of necessity called Credit Unions in our country, although the name does not do full justice to the purposes of the institution.

Fr. Gratian once more refers to Raiffeisen when discussing the subject of "Credit for the People," and again in terms of highest praise. A footnote adds the further information that he had "counted many Catholics among his friends and followers."¹)

It should please promoters of Parish Credit Unions in our country to know the progenitor of the cause they have espoused is accorded such praise by a Catholic scholar who over a long number of years lectured on Sociology in no less than three institutions of learning directly subject to the Holy See in Rome.

¹) Loc. cit., 2. ed., Rome, 1934, pp. 55 and 247 (not pp. 47 and 249, as the index of names has it).

An ideal Credit Union is not devoted exclusively to the promotion of the financial interests of its members, but is also designed to render other forms of assistance, e. g., establishment of educational funds, contributions to charitable undertakings, etc. Unfortunately, however, these subsidiary objectives have not as yet been included generally in the programs of American Credit Unions.

On a larger scale than would be possible to the average Credit Union in our country today, the Madras Provincial Co-operative Bank, in India, carries out the laudable policy referred to. Each year this institution sets aside seven and a half percent of its net profit as a Common Good Fund, to be spent for educational and other charitable purposes. During the past ten years it has been devoting the major portion of this fund to the promotion of co-operative education and propaganda, through the Provincial Co-operative Union.

Besides helping to meet the general expenses of the Union, the Bank made a special grant for the operation of rural centers. During one month alone the Bank authorized grants of 24,750 rupees (about \$8000) from its Common Good Fund. Of this amount 12,000 rupees were earmarked for co-operative education; 10,000 was sent to the Provincial Co-operative Union for general purposes and for the education of members; 1000 was designated for the publication of vernacular literature on co-operation, and 1000 was voted to help defray the expenses of a representative of the organization on a trip to Europe to study co-operation. The balance was given to various charitable institutions, including the Students Home.

* * *

A novel experiment in mutual co-operation is being carried on by the Co-operative Industries, organized four years ago in Washington, D. C., primarily for Negroes. In addition to operating a store, a chair factory and a broom factory, the association maintains a 106-acre farm at Forestville, Md., where it raises some farm produce, but especially pigs.

Members may purchase a half-interest in a shote for about \$8 early in the year. Some ten or eleven months later the animal is slaughtered and dressed and half sent to each "share holder." Pork bought this way costs the members about four cents per pound, instead of the 29 cents asked last winter, for example, at markets.

"The co-operative [rather experiment in mutual aid] was started to help members of our race who needed help, to go forward," explained the general manager, a Negro. The original members undertook to establish this mutual enterprise with no capital, "with nothing except spirit."

* * *

Because a Credit Union is organized primarily to grant loans, one of the most reliable signs of health is the amount of money in proportion to total assets loaned to members. In this regard the St. Francis P. C. U. of Milwaukee is in an exceptionally sound condition.

The last annual report of the Union, listed total assets of \$31,837.41, of which \$28,210.57 was on loan to members. Cash on hand amounted to only \$3626.84.

Deposits of this C. U., one of the largest in the north-west, were listed at \$29,781.87, while the undivided profit fund totaled \$1284.75 and the guaranty fund reserve \$690.34. Various types of security for loans outstanding were reported, including endorsement by members and non-members, assignment of deposits, stocks and bonds, etc. Unsecured loans amounted to only \$1188.70.

* * *

Three Parish Credit Unions were chartered by the Credit Union Section of the Farm Credit Administration during the month of April, according to figures made available recently.

One of the parish groups to receive a Federal charter in this period was the St. Anne's P. C. U. of Berlin, New Hampshire, a Catholic parish.

THE C. V. AND ITS BRANCHES

Convention Calendar

Catholic Central Verein of America and National Catholic Women's Union: San Francisco, Calif., July 29th to August 2nd.

C. V. and C. W. U. of Connecticut: Waterbury, June 3-5.

Cath. State League and C. W. U. of Texas: Olfen, July 11-13.

C. V. of Oregon: Portland, July 16.

C. V. and C. W. U. of Pennsylvania: Wilkes-Barre, August 19-22.

C. V. and C. W. U. of New York: Syracuse, September 2-4.

C. U. and C. W. U. of Arkansas: Ft. Smith, September 3-4.

Cath. Federation and C. W. U. of California: San Francisco, September 3-4.

St. Joseph's State League and C. W. U. of Indiana, September 17-19.

C. U. and C. W. U. of Missouri: Hermann, September 17-19.

C. V. and C. W. U. of Minnesota: Hastings, September 24-25.

Bishop Muench to Accompany Convention Delegates

IF the members of societies affiliated with the C. V. in the middle western States respond to the invitation to participate in the tour, arranged by our organization in conjunction with the San Francisco convention, in the same way as have the members in the eastern States, the success of the tour is assured. Up to May 19th a total of 50 reservations had been received by the committee, Mr. Albert J. Sattler, secretary, reports. Of this number 43 were from the States of New York, Connecticut and New Jersey.

Announcement was made recently by the chairman of the committee, Mr. Wm. J. Kapp, that His Excellency, Most Rev. Aloisius J. Muench, will accompany the delegates from Chicago to the Pacific coast. Bishop Muench is now in Rome but will return in time to participate in the tour. Definite reservations have moreover been received from six priests: Rev.

Fathers Henry J. Steinhagen, Pennsylvania, Edward A. Bruemmer, 2nd vice-president, Missouri, John M. Beierschmidt, C.S.S.R., and Joseph H. Gefell, New York, John Heller and Anthony Kaicher, Connecticut. A number of executive sessions will be conducted on the train, according to present plans.

Since that time a considerable number of additional reservations have been received. It is still not too late to apply for a reservation on the tour, but those intending to do so are asked to write to the committee at once. Communications should be addressed to Mr. Albert J. Sattler, 217 Broadway, New York City.

Many reasons could be advanced to support the contention every State Branch should be well represented at the San Francisco meeting. Today as never before the world is casting about for leaders, whether consciously or unconsciously. At the same time false philosophies are filling the very air, and at times the truth tends to be almost obscured. By reason of its long association with the social question, the C. V. is in a position to offer something definite and concrete for the amelioration of present-day social ills. Its annual conventions are an effective means of setting forth principles and their method of application. For this one reason alone they are invaluable to the members of every affiliated society, both individually and collectively.

In addition to Bishop Muench and the six priests mentioned reservations have been made by the following: New York: Mrs. Mary Filser Lohr, Mrs. Elizabeth Filser, Mr. and Mrs. Louis Schmidt, Miss Anna Gerlach, Mrs. Wilma Einberger, Miss Johanna Imtorf, Miss Mathilda Arnheiter, Miss Marie Weiss, Mrs. M. Weiss, Miss Mary Schoenenberger, Miss Margaret Schmidt, Mr. George Schmidt, Miss Dolly Fritz, Mr. and Mrs. John Stadler, Mr. William J. Kapp, Mr. Albert J. Sattler, Mrs. Josephine N. Erlwein; New Jersey: Mr. and Mrs. Charles P. Kraft, Mr. and Mrs. Charles Kabis, Miss A. G. Moore, Miss A. Hall, Miss Margaret M. Goerz, Miss H. Van Volkenburgh, Miss Mathilda Wilderotter, Miss Catherine Lang; Connecticut: Miss Marie Augustine, Miss Dorothy Augustine, Mr. Joseph Hess, Mr. John Morenz, Sr., Mr. and Mrs. Albert A. Dobie, Mr. and Mrs. William H. Siefen, Miss Marie Uttenweiler; Wisconsin: Mr. and Mrs. Frank Blied, Mr. August Springob; Nebraska: Mr. Nicholas Dietz.

Publicizing the Central Verein

SOME 15 years ago the Cath. Union of Illinois published a pamphlet, "Champions of the Catholic Cause," in which the history both of the C. V. and the State Branch was presented in graphic style; the brochure, intended to supplement the efforts of the promotion committee, served to revive interest in the organization by attracting new affiliates and quickening the interest of the members.

About two years ago the Cath. Union of Missouri issued an eight-page leaflet devoted to similar purposes. The leaflet has been widely distributed and has been reprinted several times. Early this year the C. V. of New York brought out a presentation, also of eight pages, of the "Aims and Objectives of the Cath. Central Verein of America, Pioneer of Catholic Action," intended for distribution among members and prospective affiliates.

Following a brief history of the C. V., there appear a short account of the program of the organization,

several statements by members of the Hierarchy and one by the late Pope Pius XI commending the efforts of the C. V., and a summary of conditions for membership.

There is a definite need for publications of this kind. The small expense entailed in printing them is more than compensated by the knowledge they convey and the interest they awaken not only among societies "on the outside" but also among the members themselves. Other State Branches should consider the possibility of issuing similar leaflets. A leaflet devoted to the aims and accomplishments of the national organization is in process of preparation and will be published by the Central Bureau within the next several months.

St. Elizabeth's First Among St. Louis Nurseries

ST. Elizabeth Settlement and Day Nursery cared for more children during 1938 than any other Catholic nursery in St. Louis, the 28th annual report of the Catholic Charities of that city discloses. Of the four nurseries reporting, the St. Elizabeth Nursery exceeded by more than 6000 the total days attendance of any other institution. During the period from Jan. 1st, 1938, to Dec. 31st, 1938, the Settlement recorded a total days attendance of 25,536. The institution is conducted by the Central Verein.

The reports of all participating agencies were released on the occasion of the annual pageant sponsored by Catholic Charities of St. Louis, held at the Municipal Auditorium on May 7th. "Hansel and Gretel" was presented before a large audience; a number of children attending St. Elizabeth's were members of the cast. At the close of the entertainment Most Rev. John J. Glennon, Archbishop of St. Louis, complimented the performers and the various agencies comprising Catholic Charities for their efforts during the past year.

Sterilization Bill Contended in Ohio

WHENEVER the legislatures of the various States are in session members of the legislative committees of our different State Branches are busily engaged in scrutinizing all bills introduced, to determine whether they should receive the support of or be opposed by C. V. societies. Earlier in the year, for example, a sterilization bill was introduced into the Ohio State Legislature. Immediately after it had been given into the hands of a committee the legislative committee of the C. U. of Ohio began a campaign of protest against the measure that would sanction the sterilization of epileptics, certain classes of feeble-minded, insane and defective delinquents.

Joining forces with the State Branch committee, the legislative group of the Cath. District League of Cleveland, an affiliate of the Branch, directed a letter to every member of the League calling attention to the bill and urging that individual protests be lodged with State Representatives and Senators.

It is interesting to note that the activities of the legislative committee are not merely negative in character. The committee went on record as favoring two other propositions, one regarding the exhibition and advertising of obscene literature and drugs, the other pertaining to an amendment to the State adoption laws.

Benevolent Society Jubilees

ONE of the oldest societies affiliated with the Central Verein, the St. Pius Katholischer Unterstützungs Verein of Milwaukee, observed the 90th anniversary of its founding on Sunday, May 7th. The ceremonies consisted of Pontifical High Mass celebrated in St. Mary's Church, a number of social features culminating in a banquet in the evening.

St. Pius Society is, according to Mr. Joseph Birek, its president, in exceptionally sound financial condition and is still regarded one of the more progressive organizations of its type in the community.

* * *

Members of the St. Joseph's Liebesbund, of the Cathedral Parish, La Crosse, Wis., an affiliate of the Wisconsin Branch of the C. V., observed the 80th anniversary of the establishment of the society on May 7th with special ceremonies. The actual anniversary date was Jan. 29th but the members at that time voted to defer the celebration until the approach of more favorable weather.

Following a concert by the Cathedral Symphony Orchestra, itself affiliated with the State Branch since January, the members attended a banquet conducted in the dining hall of the parish auditorium. Msgr. Peter Pape, pastor of the parish, was toastmaster at the dinner, introducing the four speakers. Mr. Thomas Skemp, an attorney and a member of the society, outlined the history of the organization, while Rev. Albin Schreier, assistant pastor of Cathedral Parish, discussed the work of the members in various projects of Catholic Action, commenting in particular upon the association of the society with the C. V.

Two members, Mr. Egid Hackner and Mr. Frank J. Dockendorff, former secretary of the C. V., likewise spoke. Both men recalled incidents in the history of the organization, the former relating the sponsorship of social activities by the Liebesbund many years ago, the latter explaining the society's part in opposing the Bennett law, an objectionable measure directed at parochial schools, and in helping to organize the Wisconsin State Branch of the C. V.

Forceful Declaration on Agricultural Situation

WHILE approving the attempts of the Federal Government at soil conservation, rehabilitation, instruction in improved farming methods and promotion of co-operative effort by farmers, the participants in the Catholic Youth Rally of Southeast Missouri held May 14th at Illmo went on record as definitely opposed "to the centralization of power, and to the creation of an agricultural dictatorship which would destroy the farmer's initiative and make him lose interest in his own land."

This resolution, one of nine adopted on the occasion, further asserts that "the farmer does not want alms, or doles, and though grateful for the help given in time of distress, he feels that a method should be worked out whereby he receives his just share of the fruit of his efforts. He feels it is unjust that thousands should starve while he is told he is overproducing." The proposition concludes by declaring for a "more just distribution of profits and a proper use of the resources of the land as well as its produce."

Christ and the Social Problem—A New Leaflet

ON May 15th the first edition of 3000 copies of the new Central Bureau free leaflet, "Christ and the Social Problem," came from the press. Written by Rev. D. Berenguer, S.J., of India, the eight-page leaflet demonstrates that Christianity is not old-fashioned and that its precepts are as applicable to present problems as they were when first given by Christ some 2000 years ago.

"In His plea for justice," Fr. Berenguer asserts, "Christ was strict and even harsh with the wealthy, while manifesting great kindness and pity toward the poor He does not preach class war and revolution, but enforces upon all, rich and poor, the strict practice of the moral law."

Since Mar. 13th, when affiliated societies of the C. V. were offered specimens of the two C. B. leaflets, "Always the Few" and "Modern Life," 26,730 copies of these two leaflets have been distributed among 102 societies, about 10 percent of the total number of affiliated units, a not at all satisfactory result. Since first printed last August 20,000 copies of "Modern Life" and 28,500 copies of "Always the Few" have been distributed by the Bureau.

Valuable Additions to Our Library

THE Library of German-Americana maintained by the C. V. at the Central Bureau is unique in many respects, not least of which is its relatively complete collection of special souvenir programs, bulletins, etc., of interest to the student of German pioneers and their descendants in this country.

Within the past half year we have received from friends and associates a substantial number of parish histories prepared for special events and functions, usually on the occasion of a jubilee. The following represent the contributions of this nature given to us since last summer:

St. Monica's Church, Cameron, Texas, 1883-1933. Compiled by Thompson Kemp, Galveston, 1933; Memories of St. Cecelia's Parish, St. Louis, Mo., 1908-1933; Wilken, Robert, O.F.M. A Historical Sketch of the Holy Family Church and Parish, Oldenburg, Indiana, 1837-1937, Cinc., 1937; Norman, Rev. Nicholas A., St. Nicholas Parish, Evanston, Ill., 1887-1937. Evanston, 1937; Byrne, John F., C.S.S.R. Golden Memories, 1837-1937, Church of Our Lady of Perpetual Help, New York; Kleber, Albert, O.S.B. St. Joseph Parish, Jasper, Ind., 1837-1937. St. Meinrad, 1937; Wuest, John B., O.F.M. One Hundred Years of St. Boniface Parish, Louisville, Ky. 1837-1937: Centenary Historical Review of St. Aloysius Orphan Society, Cincinnati, O., 1837-1937; Moeder, Rev. John M., J.C.D. Early Catholicity in Kansas and History of the Diocese of Wichita. 1937; St. Mathias' Golden Jubilee, Chicago, 1887-1937; Teves, Rev. Paul A. Historical Sketch and Souvenir of the Dedication of the New St. Mary of Help Church, Green Creek, Ill., June 29th, 1938; Only Twenty-Five Years: Rev. John B. Pleus, D.D., Pastor and Founder of Immaculate Conception Parish, Jefferson City, Mo., 1913-1938; Fick, Leonard J. Sacred Heart Parish, Rich Fountain, Mo., 1888-1938; A Brief History of St. Anthony of Padua Parish, St. Louis, Mo., 1863-1938; Mulz,

Rev. John M. A Remembrance of the Golden Jubilee Celebration of the Parish of Fourteen Holy Martyrs, Brooklyn, N. Y., 1888-1938; Imhoff, V. Rev. Maurice, O.M.C. St. Mary's Church, Nassau, N. Y., 1852-53/1938; St. Joseph's Church, New Castle, Pa., 1888-1938; Burkard, Rev. Peter L., S.T.L. History of Sacred Heart Church, Park, Kansas, 1898-1938. Hays, 1938; Kelnhofer, Rev. M. J. St. John the Baptist Congregation, La Crosse, Wis. 1888-1938; Velte, Rev. H. A. 50th Anniversary Preview, St. Boniface Jubilee, Milwaukee, Wis., 1938; Velte, Rev. H. A. Golden Anniversary, St. Boniface Church, 1888-1938. Milw., 1938; St. Alphonsus Parish, Grand Rapids, Mich., 1888-1938; Abrahamson, Rev. W. C. Golden Jubilee Review of St. Augustine's Congregation, Milwaukee, Wis., 1938; St. Lawrence Church, Milw., Wis., 1888-1938; Souvenir History, Diamond Jubilee St. Anthony Parish, St. Louis, Mo., 1863-1938; O'Leary, Johanna M. Historical Sketch of the Parish of the Immac. Conception, Faribault, Minn., with Some Biographical Data and Records of Pioneer Families. 1938.

Varied Character of District League Sessions

FROM many standpoints the Central Verein may be regarded as a unique organization. Consider, for example, the far flung character of its membership, the diversity of activities in which its affiliated Branches and District Leagues are engaged, and the varying local problems individual affiliates are called upon to face. In large cities and small communities, on farms and in towns much good is accomplished by these groups in many different ways, by the application of the principles which motivated the founding of the C. V. and which have sustained it for the better part of a century.

A number of District League meetings held recently illustrate the point at issue. In Texas, for example, the Northern District conducted a two-day annual convention at St. Peter's Parish, Lindsay, on May 1-2; the program arranged gave evidence of careful thought and planning. The opening day was devoted to preliminary sessions and an entertainment presented by the local dramatic club. Solemn high mass was celebrated on the second day by Rev. Paul Charcut, of Pilot Point, while Rt. Rev. Msgr. Joseph G. O'Donohoe, of Sherman, preached the sermon, on home life.

Business sessions were conducted after mass and in the afternoon the convention Katholikentag was held. Participants in this assembly were Msgr. O'Donohoe, who spoke on George Washington; Mr. John P. Pfeiffer, of San Antonio, who pointed out the necessity for loyalty to Church and country, and who later spoke on insurance societies; Rev. Francis Zimmerer, O.S.B., "The Mission of Youth"; Fr. Charcut, "The Problems of Youth"; Mr. Bruno Zimmerer, "The Dignity of Labor"; Miss Pauline Spaeth, "Catholic Action and Leisure"; and Rev. Frowin Koerdt, O.S.B., organizer for the Texas Branch in this district, who summed up the history and accomplishments of the Central Verein. A eulogy was delivered in memory of the late Rev. John Nigg, O.S.B., former pastor of the Lindsay Parish who died abroad. The meeting closed with Benediction. Responsible in great part for the success of the assembly was Rev. Conrad Herda, O.S.B., pastor of St. Peter's and host to the meeting. Resolutions were adopted on the following subjects: Communism, the refugee problem, youth, indecent literature and neutrality.

Arrangements for the annual observance of St. Boniface Day in St. Paul were made by the Crow River Federation of Societies, an affiliate of the C. V. of Minnesota, at a meeting held late in April. Three

speakers explained the details of the coming celebration, to be conducted on June 4th.

The Brooklyn Federations of the C. V. and C. W. U. of New York sponsored their first annual Communion Breakfast on April 23rd; breakfast was served at the Kolping House. Addresses were delivered by a number of invited guests and members. Guests of honor included Rev. John M. Mulz, spiritual director of the men's section, Rev. Francis A. Froelich, spiritual director of the women's Federation, Rev. Eugene Erny, spiritual adviser of the Kolping Society of Brooklyn, Mrs. Mary Filser Lohr, president, N. C. W. U., and Mr. Bernard Jansen and Miss Julia Honer, presidents of the men's and women's organizations respectively. The guest speaker, Mr. John Schoenberger, discussed "Communism: Antithesis of Christianity."

Another in the series of inter-parochial meetings sponsored by the Sedgwick, Reno and Kingman County District League of the C. V. of Kansas was held at Ost on May 16th. The large audience was welcomed by Rev. George Hermann, pastor of St. Joseph's Parish, where the meeting was held. Rev. William Schaefer, editor of the *Wichita Catholic Advance*, which has granted our State Branch considerable publicity, discussed the proposed socialization of medical care. Rev. Anthony Hermann, of St. Mark's, commented upon the problem of correct discipline of children, while Rev. Joseph Goracy, member of the faculty of the Sacred Heart Junior College at Wichita, complimented the delegates on their evident sincerity and efforts in behalf of Catholic Action. This League resumed activities early in the winter and since then has conducted a number of well attended meetings.

An unusual speakers program was arranged for the semi-annual meeting of the Clinton County, Ill., District League, held on May 14th at Carlyle. The three men who addressed the assembly of some 250 people are all attorneys, and all were raised in St. Mary's Parish, host to the gathering; moreover, these men attended the parish school as children.

Mr. Jos. Schlarmann, local attorney, discussed the rural situation; the Hon. William Murphy, States attorney, outlined means to overcome the evil of objectionable literature; and Mr. Andrew Niehoff, also an attorney in Carlyle, explained some fundamentals of taxation and the right of referendum. The winners in both the senior and junior divisions of the contest sponsored by the Belleville Diocesan Rural Life Conference read their essays on this occasion. The spiritual director of both the Clinton League and the C. U. of Illinois, Rev. B. Hilgenberg, is likewise diocesan chairman of the Rural Life Conference.

Two District Leagues of the C. U. of Arkansas held successful quarterly sessions in April; the Northeastern District met at Weiner on Apr. 16th, while the Northwestern District assembled at Paris on Apr. 30th. Addresses by the State Branch president, Mr. F. F. Stauder, on Catholic Action, and a number of impromptu talks by members on various phases of Catholic Social Action featured the former occasion. Several other speeches, including two by younger members, were also delivered, and the delegates were urged to attend the Confraternity of Christian Doctrine convention in New Orleans. A public speaking contest among a group of nine young women was arranged for the meeting of the Northwestern District. Rev. Edward Chrisman, O.S.B., pastor at Altus, discussed "Population Trends in the United States." Others to speak were Rev. George Strassner, O.S.B., of Subiaco Abbey, Mr. T. J. Arnold, former Branch president, and Mr. Stauder.

Seventeen affiliated societies were represented at the meeting of the St. Louis and St. Louis County District League, C. U. of Missouri, held on Apr. 30th at Sacred Heart Parish, in Florissant. Religious services were conducted by Rev. Stephen Hoehn, S.J., pastor of the host parish, prior to the meeting. The principal address was delivered by Rev. Joseph Lubeley, spiritual director, who commented upon the dangers of Communism.

MISCELLANY

THUS far three C. V. State Branches have conducted their annual conventions. Reports from two of them, Illinois and Kansas, indicate that this year's meetings were outstanding in many respects. No report has thus far been received from the Wisconsin Branch which was scheduled to meet on May 27-29.

Detailed reports of these conventions, as well as of the meeting of the Connecticut section, scheduled for the early part of June, will appear in the July-August issue of our journal. Two other State Branches will conduct their annual conventions prior to the national assembly in San Francisco: the Texas and the Oregon Branches.

The solicitude and friendship for the Central Bureau evidenced on so many occasions during his life by the late Rev. Albert Mayer, of St. Louis, former spiritual director of the Natl. Cath. Women's Union, has extended even beyond the grave. On May 25th the Rev. Aloysius B. Baumann, of Wardsville, Mo., executor of Fr. Mayer's estate, presented the Bureau with \$200, as intended by the deceased for the Central Bureau Foundation Fund.

At no time had Fr. Mayer indicated to us that he intended remembering the Bureau in his last will. It is characteristic that he should not have mentioned this to anyone, for throughout his life he attempted to conceal the great amount of good he did on so many occasions.

Through the efforts of officers of the Cath. Women's Union of Missouri a new District League of women's societies has been organized at Washington. Final arrangements for the affiliation of the new League were made at a meeting conducted at Washington on Apr. 30th. After the State Branch president had completed her explanations of the aims and ideals of the Branch, the ladies present voted unanimously to affiliate with the organization.

Included among the speakers were Rev. Anthony T. Strauss, spiritual director of the N. C. W. U., Rev. Sebastian Krempel, O.F.M., who has consented to serve as spiritual director, Rev. G. Hildner and Rev. R. B. Schuler. Temporary officers have been appointed to serve until an election can be held at the first official session.

A study of Communism has been inaugurated by the St. Louis Metropolitan Central Council of the Society of St. Vincent de Paul. At the suggestion of Most Rev. John J. Glennon, Archbishop of St. Louis, the Catholic Literature Committee of the Council has published the encyclical of Pope Pius on Atheistic Communism in three parts and plans to distribute them one part at a time to the members attending the quarterly meetings.

The first section was distributed at the recent meeting, and members were asked to study the encyclical carefully. The organization of study and reading clubs for this purpose was also recommended.

This activity might profitably be undertaken by the State Branches of our organization.

For the second time this year the *Catholic Times*, of London, has reprinted portions of a Central Bureau pamphlet. The Mar. 31st issue of this excellent Catholic weekly contained excerpts from the brochure, "The Stewardship of Property," written by Rev. J. A. Higgins, S.M., of Wellington, N. Z., and published by us in February. The issue stated that future numbers would contain further extracts.

In January the *Times* reprinted the C. B. pamphlet written by Most Rev. Aloisius J. Muench under the title "The Outstretched Hand of Communism."

During the course of each year there come to the Central Bureau a number of distinguished prelates, priests, sisters, and laymen from all corners of the world. Many of these people travel miles out of their way to see the national headquarters of the C. V. and the N. C. W. U., and to visit members of its staff.

Within the past several months, for example, visitors have included Bishop Bonifacius Sauer, O.S.B., of Korea, and Bishop J. Meysing, O.M.I., of Kimberley, So. Africa. Likewise during this period Mother Columba v. Pastor, of the Ursuline Order, Innsbruck in the Tyrol, paid a visit to the Bureau. Mother Columba is the daughter of the distinguished historian, Ludwig von Pastor.

Other visitors listed their places of residence at Peking and Tsinanfu in China, South Africa, Tokyo, Germany, and numerous places in our country, from California to New York.

Happily more and more people in our country are coming to know Fr. Adolph Kolping, founder of the Kolping Society. For a long time English speaking people knew at best only the name of the man who has contributed so much to practical social thought. Even today, however, few realize just how versatile the distinguished leader really was. At once a mystic, a social philosopher and a publicist, Fr. Kolping at times spoke as a prophet regarding the evils of his days.

Recently the *Examiner*, of Bombay, published an article on the "Shoemaker, Priest and Mystic," in which some of Fr. Kolping's ideas on matrimony and the family are expounded by Rev. George Kastner, S.J.

A study of the life and works of Fr. Kolping should prove of value to serious minded students of contemporary social problems.

Much has been written about the dangers that would result from the institution of a system of socialized medicine in our country. For the most part, however, writers on this subject have confined their remarks to the theoretical side of the question, generally overlooking the practical considerations.

On May 18th the Central Bureau issued an article, "Uncle Sam, the Physician," as one of its regular weekly press bulletins. This treatise discusses at length the harmful result of taking medical care out of the hands of the physicians and allowing the Government to supervise the practice of medicine.

Members of our societies would do well to discuss this article at one of their meetings, to ask a physician to point out the dangers inherent in socialized medicine. The bulletin will be published in a number of diocesan newspapers. Those who fail to discover it in these papers may obtain a copy from the Central Bureau.

The amount of good that can be accomplished by means of the printed apostolate is amply demonstrated by the activities of Mr. John N. Jantz, of Detroit, a trustee of the C. V. Mr. Jantz arranged with us to distribute a number of Central Bureau leaflets at the recent quarterly meeting and Communion Breakfast of the St. Vincent de Paul Society of that city. At this assembly, the largest attended in the history of the organization, the leaflets were favorably commented on by all present. As an expression of their appreciation the members contributed generously toward an offering for the Bureau.

At a Mother's Day Communion and Breakfast held on May 7th at De La Salle Collegiate, Detroit, other leaflets of interest to women were distributed, and still others on the occasion of the Christian Brothers College Alumni meeting, conducted the following Sunday.

We would wish more collaborators and societies could be found to carry on this so beneficent work of Catholic Action.

We would give a good deal to receive a letter, such as that addressed to us on April 16th by Mr. Jos. C. Wanamaker, secretary of St. Herman's Benevolent Society at Rochester, N. Y., from the secretary of every organization affiliated with the C. V. at least once a year. To his request for 200 copies of the two Free Leaflets recently offered to affiliated societies, Mr. Wanamaker added the following information:

"St. Herman's Society is greatly interested in the activities of the Catholic Central Verein. Our delegates attend the gatherings of the Rochester Branch and make enthusiastic reports at our monthly meetings. The Youth Committee is making a commendable effort and we recently contributed to its promotion fund. We have also subscribed to *Central-Blatt and Social Justice* and we are always pleased to receive it. I usually read it from cover to cover and then pass it on to other members. It is an excellent publication."

Evidently the spirit which in the fall of 1854 induced a group of Catholic men at Rochester to pledge a visiting delegation from Buffalo their aid toward founding of a central society still lingers in that city. It may well be, therefore, that the centennial of our organization in 1955 will be commemorated in Rochester.

Members of the Cath. Federation of California, our C. V. Branch in that State, are now kept informed of the activities of affiliated units by means of the eight-page quarterly *Bulletin* published by the Branch and edited by Mr. Edw. A. Kirchen, chairman of the arrangements committee for the 1939 C. V. convention.

Besides articles and editorials of general interest,

each issue offers detailed reports of society activities and also chronicles the endeavors of the C. W. U. of California. The latest issue devotes considerable space to the coming national convention in San Francisco.

Largely through the contributions of friends of the Catholic Orphanage in Buffalo the institution's new chapel is virtually completed. Recently Rev. H. B. Laudenschach, president of the Orphanage and spiritual director of the C. V. of New York, announced the donation of a stained glass window by Rev. Charles E. Coughlin, of Royal Oak, Mich.

For the first time in 65 years the sacrament of Confirmation was administered in the institution, when Most Rev. John A. Duffy, Bishop of Buffalo, confirmed a class of 80 children in the new chapel on May 21st. On the following Sunday a class of 27 children of the orphanage received their First Holy Communion in the chapel.

Writing from a part of Southern India where Christianity has had a home since the days of the Portuguese discoverers, a Carmelite Father tells us:

"I have been reading all of the leaflets you have sent me and publish them in our vernacular magazines."

The reference is to free leaflets and pamphlets published both by us and other Catholic agencies. Evidently, the casting of bread on the water is still a practice Catholics should cultivate.

Members of the C. V. and the N. C. W. U. co-operating in the Apostolate of the Printed Word conducted by the Bureau, should be informed from time to time how welcome magazines, pamphlets and books are to missionaries in all parts of the world. Writing on behalf of the Paco Catholic School, Paco-Manila, Sr. M. Alix tells us:

"The magazines, the pamphlets, everything sent by you for our Reading Room was a real godsend to us and an encouragement for our work. The seven books received this week constitute a valuable addition to our School Library. The brochures too were most welcome."

The honorary degree of Doctor of Laws will be conferred on David G. Goldstein, publicist and lecturer, at the commencement exercises of Niagara University, New York, on June 6th. Mr. Goldstein will deliver the 82nd annual commencement address on this occasion.

A convert, Mr. Goldstein has been engaged for more than a quarter of a century in lecturing and writing on Catholic subjects. During the years 1911-13 he undertook a lecture tour, visiting all parts of the country, under the auspices of the Central Bureau.

The tragedy of the burning of St. Agnes church at . . . , in North Dakota, is related by its pastor, writing to the Central Bureau, briefly but graphically thus:

"Everything was devoured by the flames within fifty minutes! Value, \$20,000; insurance, \$12,000; mortgage

on the property, \$5,000—and nothing but poor crops for the past ten years! God alone can grant us patience."

At this time of the year the Bureau has but few or no vestments or altar linens on hand. Through an unexpected gift, which came to us from the School Sisters of Notre Dame at Marthasville, Mo., it was possible nevertheless to supply a few of the needs created by the conflagration.

A Sister, writing a thesis, found herself in need of certain information on the establishment of the religious community in the U. S. of which she is a member, published in certain German Catholic papers of the country over sixty years ago. Having obtained the desired data from the C. B., she wrote us:

"These articles are very valuable as source material in the research-work being done. They are, consequently, greatly appreciated. The C. C. V. of A. is to be commended for having in its archives, or being able to locate material of such past dates. Before Sr. . . . applied to you, I had endeavored to obtain this material from several other sources, but without success. Both of the articles will be of great service to me."

BOOK REVIEW

Mendigal, Ludwig von. Jugendmoral. An Beispielen erläuterte, praktisch-katholische Sittenlehre. Einsiedeln, Verlagsanstalt. Benziger & Co.

MORAL teaching frequently remains inefficient because it confines itself to abstract generalizations which are unrelated to the concrete circumstances of life. The child must be helped to make the step from the general principle to the practical application. The present booklet does not leave morality in the air but brings it into contact with everyday situations. Its manner of approach is in accord with the best principles of pedagogy and should be carefully studied by educators.

C. BRUEHL, Ph.D.

Sause, Bernard A., O.S.B., Ph.D., J.C.D. "Why Catholic Marriage is Different." B. Herder Book Co., 1937. St. Louis, Mo. London. pp. 225, cloth, \$2.00.

Communism is a windmill at which many of our contemporary Don Quixotes tilt. To them it is something foreign which must be repelled from our shores with vast panoply, prodigious acts of heroism and shouts that ring the welkin and—bolster up their own courage. Such unthinking persons would greet with ridicule the calm assertion that it is their own bed-fellow. Yet such is the plain truth. Communism or, more correctly, Bolshevism, is a single word with a multiplicity of meanings, all of which may be reduced to the single word—Anti-Christ.

Each of us is its ally as often as he willingly embraces beliefs and practices contrary to Christ. "He that is not with Me is against Me; he that gathereth not with Me scattereth,"

Our Lord said. Put in that way we must see that American life has come a long way from Christ and that our thinking and practice is shot through with what we condemn among the Soviets as Communism. We hold our skirts carefully lest they drag in a puddle and fail to realize that our person is drenched in reeking slime. The Soviets might say: "Let him that is without sin among you first cast a stone" at me.

Dr. Sause has not written a book *ex professo* against Communism. He does not mention the word, throughout. But one cannot lay his book aside without realizing that he has not only arraigned it in American Society today, insofar as marriage is concerned, but also pointed out the antidote. Only a canonist and a careful thinker could write such a book. One would like to voice the hope that clergy and laity alike, married people and those preparing for marriage, might not only read it but also give it earnest thought and act upon it.

We Catholics pride ourselves on our numerical strength without thought as to our quality. Our present number is a source of congratulation, we think, and fail to realize what we should be but for our laxness regarding Christian marriage and the Church regulations against mixed marriage. We are 20 millions when we should be 40 but for losses brought about mainly through mixed marriage. Two out of three persons born of mixed marriages are lost to the Church, we are told. If that is true, and we see no valid argument against it, shouldn't we do something about it?

One in six of our marriages in the United States ends up in the divorce court, we are told. How many of these are Catholic marriages? Birth control is taken as a matter of course by all too many—even Catholics. Child-birth is being regarded more and more as some abnormality to be shunned by our modern intelligentsia. Bending over backward to achieve brilliance, we have really become stupid. A judge advocates companionate marriage as something ultra-modern and we fail to see that it is only age-old paganism, disproved and routed these 2000 years by the Catholic Church, which he advocates.

Were birth-control protagonists sincere, they should long since have become Catholics. The Catholic Church has done far more to achieve their justifiable objectives through voluntary celibacy of both clergy and laity than they can ever hope to achieve through all their malpractice reeking with pseudo-scientific verbiage.

If we wish to repel Bolshevism and Communism let us start at home with the marriage-bed. Most married people fail to realize that theirs is a privilege to share in the very creative act of God Himself in bringing children into the world. Theirs is the privilege of shar-

ing God's Divine Providence in rearing and training children. Given an appreciation of those fundamentals we should hardly have to harp on the proper preparation for marriage, the choosing of suitable Catholic partners, the avoidance of sins that defile the marriage bed, nor to even mention mixed marriage and divorce. Catholics would be made of sterner stuff. We honor martyrs who die for Christ without realizing that ours is the privilege of doing as much—living for Christ.

We echo the closing words of the preface by Bishop Francis Johannes, D.D., "May it meet with wide success."

L. H. TIBESAR, M.M., S.T.D.

Lauck, Willibald von. *Aus Bibel und Leben*. B. Herder Book Co., St. Louis, Mo. Cloth, 348 p. Price \$1.75.

Laros, Dr. Matthias von. *Neue Zeit und Alter Glaube*. B. Herder Book Co., St. Louis, Mo. Cloth, 278 p. Price \$1.60.

Two delightful books of which it is difficult to speak in any other way than in terms of real enthusiasm. They are entirely suited to the modern mind and written in a refreshing style. Without being didactic they are instructive and touch on a wide range of topics relating to religion and the spiritual life. Both are characterized by profound psychological insight and understanding sympathy.

Dr. Lauck draws valuable lessons from the pages of Holy Writ and applies them to the vexing problems of modern life. No one will read the book without finding something so poignantly personal that it appears to have been directly addressed to him and adapted to his peculiar needs. A friend familiar with his difficulties and the circumstances of his life could not offer more pertinent counsel and a clearer solution of his difficulties. The author proves to be a mentor who inspires the fullest confidence and whom one gladly follows.

New modes of attack requires new modes of defense. This is the situation which confronts the Catholic of today. Dr. Laros supplies the weapons for the new warfare by which the Church and faith are menaced. While, however, he deems it necessary to ward off the assaults against Catholicism, he regards it as even more urgent and imperative to bring to fuller fruition in private and social life the ideals of Catholic morality. In this connection he stresses the personal responsibility of high and low and calls for an honest searching of souls. A visitation has come over the Church and it is for us to understand why this scourge has been laid upon us. He shatters our self complacency not to hurt or humiliate but to arouse us to generous Catholic action. Much practical advice is contained between the covers of this stirring volume.

C. BRUEHL, Ph.D.

CENTRAL-BLATT AND SOCIAL JUSTICE

Veröffentlicht von der Central-Stelle des Central-Vereins.

Das Komitee für Soziale Aktion:

Ehren-Vorsitzender: Most Rev. Aloysius J. Muench, Bischof von Fargo; Vorsitzender: Joseph Matt, K.S.G., St. Paul, Minn.; Schriftführer: Philip H. Donnelly, Rochester, N. Y.; Wm. H. Siefen, New Haven, Conn., Präs. des C. V.; Rev. C. F. Moosman, Munhall, Pa.; Rev. Rudolph B. Schuler, Krakow, Mo.; H. B. Dielmann, San Antonio, Tex.; F. Wm. Heckenkamp, Quincy, Ill.; F. P. Kenkel, Leiter der C. St., St. Louis, Mo.

Anfragen, Briefe, Geldsendungen usw., bestimmt für die Central-Stelle oder das Central-Blatt, sind zu richten an

Central Bureau of the Central Verein,
3835 Westminster Place, St. Louis, Mo.

WORTE FRIEDRICH OZANAM'S, GRUENDER DER VINZENZ- VEREINE.

Der Mann der Liebe.

(Schluss)

WIR brauchen Flügel, jene beiden Flügel, die die Engel tragen: Glaube und Liebe. Der Glaube und die Liebe haben keine Stätte mehr unter den Menschen und wir sind berufen, sie wieder aufzunehmen. (51)

Die Liebe umschliesst ja einen Teil der göttlichen Natur, da sie verschwendet, ohne arm zu werden, sich hingibt, ohne entweiht zu werden, da sie an vielen Orten zugleich ist und zunimmt und erstarkt in demselben Masse, wie sie sich entfaltet. (53)

Es scheint, dass man sehen muss, um zu lieben, und wir sehen Gott nur mit den Augen des Glaubens, und unser Glaube ist schwach. Aber die Menschen, die Armen, sehen wir mit den Augen des Fleisches. Sie sind da, und wir können den Finger und die Hand in ihre Wunden legen und die Spuren der Dornenkrone sind auf ihrer Stirne sichtbar. (64)

Die Nächstenliebe ist eine zärtliche Mutter, die auf das Kind schaut, das sie an der Brust trägt. Die nicht mehr an sich selbst denkt und ihre Schönheit um ihrer Liebe willen vergisst. (47)

Die christliche Nächstenliebe soll niemals hinter sich schauen, sondern immer vor sich, weil die Zahl ihrer vergangenen Wohltaten meist sehr klein ist und weil die gegenwärtigen und zukünftigen Nöte, die sie lindern soll, unendlich sind. (46)

Tun wir das Gute da, wo es sich uns bietet, ohne es je durch falsche Demut zurückzudrängen. (75)

Bevor wir das Gute öffentlich tun, können wir versuchen, es im Verborgenen zu tun. Ich möchte, dass alle jungen Leute von Herz und Geist sich um irgendein barmherziges Werk

vereinigen und dass sich im ganzen Land eine grosse Gemeinschaft bildete zur Unterstützung der notleidenden Volksschichten. (45)

Sich selbst nach aussen hin verschweigen, aber die guten Werke reden lassen. Das soll unser Grundsatz sein und das ist beinahe derselbe, den wir auch bei dem grossen Apostel der Nächstenliebe finden, beim heiligen Franz von Sales. (76)

Es gibt eine Reihe von Menschen, die zuviel haben und die nicht genug bekommen können; aber es gibt eine weitaus grössere Zahl derer, die wenig haben, ja die nichts haben und die nehmen werden, wenn man ihnen nicht gibt. Zwischen diesen beiden Menschenklassen bereitet sich ein Kampf vor und dieser Kampf droht schrecklich zu werden. Auf der einen Seite die Macht des Geldes, auf der andern die Macht der Verzweiflung. Wir müssen uns zwischen diese feindlichen Heere stürzen und wenn wir auch nicht den Zusammenstoss verhindern, so können wir ihn doch wenigstens abschwächen. (65)

Auf der einen Seite ein Egoismus der Raffgier und Habsucht, auf der andern Seite die Sucht nach Wohlstand und Besserhabenwollen. Nach menschlichem Ermessen ist das einzige Mittel, um hier Furchtbares zu verhindern, dass wir Christen uns noch heute im Namen der Liebe Christi zwischen Reichtum und Armut stellen und soviel als möglich auszugleichen versuchen. Der Reichtum muss durch uns wieder barmherziger und die Armut wieder ergebener werden. (66)

Soziale Gleichheit muss soviel als nur möglich unter den Menschen herrschen, und eine freiwillige Notgemeinschaft muss die erzwungenen Steuern und Anleihen ersetzen. Die Nächstenliebe muss zustande bringen, was die Gerechtigkeit allein nicht schaffen kann. (62)

Die Erde hat sich erkaltet, an uns Katholiken liegt es, das erloschene Lebensfeuer wieder anzufachen. Die Zeiten der Märtyrer müssen wiederkommen; denn Märtyrer sein heisst, sein Leben als Opfer für Gott und seine Brüder hinzugeben. (47)

Der Mann der Tat.

Das Volk braucht eine Religion, und wenn man ihm die des Evangeliums entzogen hat, so setzt man ihm eben eine andere vor, selbst auf die Gefahr hin, Narretei und Possenspiel zu treiben. (27)

Ihr wollt nun wissen, liebe Freunde, wie ich über unsere heutige Zeit urteile und was so um mich herum die Leute denken. Ich muss Euch gestehen, dass es mir grosse Mühe macht, darüber zu berichten. Wenn ich mich einmal philosophisch ausdrücken darf, so glaube ich, dass man hier in der Provinz überhaupt nicht denkt oder wenigstens äusserst bescheiden ist im Denken. Man lebt eben so sein industrielles und materielles Leben. Jeder sieht vor allem auf seine persönliche Bequemlichkeit und ist

darauf bedacht, ein möglichst angenehmes und behagliches Leben zu führen. Wenn nur der Bauch befriedigt ist und der Geldschrank sich füllt, dann ist man glücklich. Man macht in Politik, ganz gleich am Kamin oder am Billardtisch und man redet viel von Freiheit, ohne überhaupt etwas davon zu verstehen. Wer sein gesichertes Auskommen hat, halbwegs sein bisschen Freiheit, sein Brot und sein Geld, der ist zufrieden und mehr will er nicht. (16)

Weil ich an die Vorsehung glaube und nicht an meinem Vaterlande verzweifle, glaube ich an eine Wiedergeburt. Welches aber wird die Form, welches das Gesetz der neuen Gesellschaft sein? Ich weiss es nicht. (18)

Als Christ, der an Gott, die Menschheit, das Vaterland und die Familie glaubt, hast Du Dich zu erinnern, dass Dein Dasein ihnen und nicht Dir gehört. Ja, dass es tausendmal besser ist, fünfzig Jahre dahinzusiechen und dabei den andern ein Beispiel der Ergebung zu sein und Gutes zu tun, als einige Monate sich an glänzenden Genüssen zu berauschen und in seinem Irrwahn zu sterben. (38)

Bemühen wir uns, dass das Vertrauen auf die Gnade Schritt hält mit dem Misstrauen gegen unsere Natur, nicht nur in religiöser Beziehung, sondern selbst bei allen unsern weltlichen Beschäftigungen. Stärken wir uns, denn die Krankheit dieser Zeit ist die Schwäche. (75)

Hüte Dich vor allem vor der Mutlosigkeit, denn sie ist der Tod der Seele. Gewöhne Dich daran, Schlechtes um Dich herum zu sehen, ohne davon erschüttert zu werden. (28)

Der Trübsinn hat seine Gefahren. Er verbindet sich oft mit der Trägheit und hat sogar seinen Platz in den alten Aufzählungen der Hauptsünden inne. Aus dem Trübsinn aber werden geboren die Bitterkeit, die Bosheit, die Verzagtheit, die Verzweiflung, die Vernachlässigung der Erfüllung der Gebote, das Wohlgefallen an der Vorstellung unerlaubter Dinge. (72)

In der Tat: achten Sie einmal darauf, wie sehr man sich im Trübsinn gefällt: erstens wird man dadurch in die Lage versetzt, sich mit sich selbst zu beschäftigen; zweitens ist man in Ermangelung von Verdiensten, die man in sich finden möchte, um sie zu bewundern, glücklich, wenigstens Kummer darin zu zeigen, dass man sie nicht hat. Das gibt uns so ein Gefühl von Ehrenhaftigkeit, einen Schein von Gerechtigkeit, und alles sieht fast nach Tugend aus. Und dann: ist es nicht bequemer zu träumen als zu handeln? Die Träume kosten weniger als der Schweiss; aber es ist unser Schweiss, den das unerbittliche Sprichwort von uns fordert. (73)

Ich verkenne nicht, dass die Sendung eines jungen Menschen eben in der heutigen Zeit sehr schwer und sehr wichtig ist. Doch fern sei jeder Gedanke an Mutlosigkeit. Gerade Gefahren sind ja die Stärkungen der Seele, die in

sich selbst ein so unermessliches und unbestimmbares Bedürfnis fühlt, durch nichts befriedigt werden zu können. Ich freue mich, in einer Zeit geboren zu sein, in der ich vielleicht viel Gutes tun kann, und ich empfinde dann lebhaft einen neuen Arbeitseifer. (23-24)

Der Gedanke an die Unsicherheit menschlicher Unternehmungen darf uns nicht unruhig machen und unsere Arbeitsfreudigkeit hemmen. Er muss uns im Gegenteil stärker an unsere augenblicklichen Pflichten binden und uns von der Nutzlosigkeit alles Vorherwissenwollens überzeugen. (40)

Gott hat in unsere Seele zwei Bedürfnisse gelegt, die sich ähneln, die man aber nicht vereinigen kann. Es sind uns Verwandte nötig, die uns lieben, aber wir brauchen auch Freunde, die mit uns verbunden sind. (46)

Verwandte und Freunde sind wie zwei Gefährten, die Gott uns auf unserm Lebensweg zur Seite gestellt hat. Die Gegenwart des einen lässt uns die Ferne des andern nicht vergessen. (55)

Suche Dir doch einen kleinen Kreis von ausgewählten Freunden; denn es ist besser, sich mit einigen guten Freunden zu verbinden, als mit der Gesellschaft der Welt. Die Stunden, die man zusammen am eigenen Herd verlebt und mit offenem Herzen verplaudert, schaffen mehr Gutes und verleihen mehr Ruhe, als eine Woche voller Abendgesellschaften. (38)

Für die Zukunft der Kinder dadurch zu sorgen, dass man ihnen ein Vermögen erwirbt, heisst sehr oft, sie zur Sünde der Faulheit zu verführen. (60)

Was darum auch meine Schwächen, meine Fehler sein mögen, ich habe die Hoffnung, meinen Eltern kein unwürdiger Sohn zu sein und eines Tages ein eifriger Christ, ein treuer Staatsbürger und ein tugendhafter Mann zu werden. (44)

Je mehr die moderne Trennung von Beruf und Familie, die Entwurzelung des Menschen aus diesem gottgesegneten Heiligtum, den Menschen zu individualisieren droht, desto mehr gilt es, jene tiefen und feinen Seelenkräfte zu pflegen, die in ihm das Gefühl der starken Liebe zur Familie, der Verantwortlichkeit für ihre Blüte und Reinheit erzeugen. Das hier namentlich den Hilfsanstalten der Familie, unsern katholischen Vereinen, eine grosse und ernste Arbeit obliegt, die reifere Jugend beider Geschlechter für Familiensinn und für praktisches Können im Dienste der Familie zu erziehen, besonders auch die sittlichen Kräfte für dieses hohe Ziel zu erhalten und zu erhöhen, liegt auf der Hand. „*Si radix sancta, et rami.*“ (Rom 11, 16. Wenn die Wurzel geheiligt ist, sind es auch die Zweige.)

BISCHOF NICOLAUS BARES
Aus einem amtlichen Briefe vom
28. Februar, 1928.

AUS CENTRAL VEREIN UND CENTRAL STELLE.

Die die Scholle bebauen.

JENEN unserer Leser, die sich für das Wohl und Weh des Farmerstandes interessieren, sei die kleine Schrift, „Die Kirche, eine Hüterin des Bauerntums; von der übernatürlichen Gnadensonne des ländlichen Volkstums,“ empfohlen. Derer Verfasser, Dr. Egidius Schneider, verdient gehört zu werden; er geht auf den Grund der Fragen, mit denen man sich auch bei uns beschäftigt, aber leider nicht immer mit jenem tiefen Verständnis, das die nicht nur wirtschaftlichen Probleme des Farmerstands fordern. Wir sind immer noch zu sehr befangen vom Gleichheitswahn, der keine Unterschiede zu machen beliebt zwischen dem Farmer und dem Arbeiter, zwischen dem Mann, der den Acker besitzt und bestellt, und wirkliche Arbeit leistet, und dem Börsenmakler und Händler, dem es nur um Profite zu tun ist. Der schlechte Farmer fühlt sich nur zu oft hintangesetzt einem Parasiten gegenüber, dem er instinktmässig misstraut. Es geht eben bei uns um Geld und nicht um den Dienst am Ganzen. In Deutschland kannte man in früheren Zeiten sog. „unehrliche Leute.“ Sie wurden so genannt, weil sie keinen ehrenhaften Beruf hatten. Von dem Einfluss kapitalistischer Ideen getragen sitzen bei uns nur zu oft moderne „unehrliche Leute“ in den vordersten Kirchenbänken. Sie haben überhaupt keinen Beruf als den schändlichen des Geldmachens. Und haben sie einmal Geld, so gilt ihnen gegenüber der römische Grundsatz: *non olet*. Andererseits erklärt Dr. Schneider:

„Der Bauer wird bekanntlich am stärksten von seinem Beruf erfasst. Der Hof steht im Centrum bauerlichen Strebens und Denkens. Die Familie ist Arbeitsgemeinschaft . . . Bauernarbeit ist Familiendienst, Volksdienst und Gottesdienst. Damit wird für den religiösen Menschen das notwendige und nützliche Streben nach hohen Reinerträgen, das rationelle und materielle Denken sinnerfüllt. Es ist nicht Selbstzweck. Es dient zur Förderung der wirtschaftlichen Familiengrundlage und zur Sicherung der Volksernährung. Ohne christliche Berufsauffassung und ohne ihre Ausstrahlung auf das ständnische Leben durch die aus ihr entspringenden Werte, wie Berufsfreude, Berufsstolz, Standesehre, berufsständischen Gemeinsinn ist ein fruchtbares Wirken der staatlichen Berufsstandsordnung erschwert.“

Solcher Gedanken ist die im Matthias-Grünwald-Verlag erschienene Schrift voll. Erfriischend wirkt auch ihr Freimut. Obgleich ihr Verfasser natürlich vor allem deutsche Verhältnisse im Auge hat, hat sie uns in Amerika doch auch viel zu sagen. Wer den deutsch-amerikanischen Farmer kennt, und wir denken hier an die Männer und Frauen der dritten und vierten eingeborenen Generation, weiss, dass deren nicht wenige im innersten Wesen den ererbten Anschauungen treu geblieben sind.

Mütterdienst in Südwest-Afrika.

EINE der wenigen hoffnungsvollen Zeichen der Zeit giebt sich Kund in der von grossem Opfermut getragenen Missionsbewegung der Gegenwart. Doch gerade weil sie von dem edlen Drang beseelt ist, immer tiefer einzudringen in die heidnische Welt, nehmen auch die Bedürfnisse zu und, wie es gar nicht anders sein kann, finanzielle Schwierigkeiten. Das vom Apost. Vikar von Great Namaqualand, S. W. Afrika, dem hochwst. Bischof Jos. Klemann, O.S.F.S., an uns gerichtete Schreiben offenbart so recht die schwere Lage, in der sich die Mehrzahl aller Missionen heutzutage befindet. Der Briefschreiber erklärt:

„Im *Central-Blatt and Social Justice*, das wir Missionare seit vielen Jahren mit Interesse und grossem Nutzen lesen, steht in der Febr.-Nummer, 1939, ich sei gesonnen, eine Maternity Ward einzurichten. Das Werk soll jetzt begonnen werden; es ist höchste Zeit und das Unternehmen wird unendlich viel Gutes schaffen. Bitte helfen Sie mir und senden Sie mir einen Beitrag für den Bau eines Maternity Heims, wo unsere Schw. Donata und Gehilfinnen tätig sein können in der Entbindungsanstalt und kl. Krankenhaus zu Karasburg-Warmbad. Ich bitte sehr darum; ich habe grosse, sehr grosse Sorgen um 15 Missionsstationen. Wir haben sicher eine der ärmsten Missionen auf Gottes weiter Welt.“

Nachträglich legte Bischof Klemann seinem Schreiben einen Zettel bei mit der Aufschrift:

„Meine Missionspriester sind ohne Messintentionen und können hier auch keine erwarten. Also, ich bitte herzlichst!“

Neuerwerbungen für die Deutsch-Amerik. Sammlung.

DIE deutsch-amerikanische Bücherei des Central Vereins hat in jüngster Zeit manche Bereicherungen erfahren. Hauptsächlich durch das gütige Verständnis der ehrw. Mutter M. Angela, Oberin des Provinzialats und Noviziats „St. Joseph Heights“ der Notre Dame Schwestern zu Covington, Kentucky.

An erster Stelle wäre unter den neuerworbenen Büchern zu nennen eine kleine Schrift, „Monumente auf zwei Gräber: Der Abtissin von Nevers, und des Erzbischofs d'Affre von Paris,“ erschienen zu St. Louis im Jahre 1852.

Verfasser ist Anton Böckling; das Titelblatt sagt von ihm „d. Z. Redakteur der *St. Louis Tages-Chronik*.“ Das genannte, von Katholiken gegründete Blatt, erschien täglich und verdient daher in gutem Andenken gehalten zu werden. Der brave Franz Saler, dem der verst. Prälat Holweck im *Pastoral-Blatt* ein Denkmal gesetzt hat, war dessen Verleger. Das kleine Buch ist daher in mehr als einer Hinsicht als Relique besonderer Beachtung wert. Obendrein scheint das Exemplar vom Verfasser, Böckling, dem so angesehenen d.-amerik. Priester Ferneding zu Cincinnati geschenkweise überreicht worden zu sein.

Des weiteren verdient Erwähnung das kleine von uns in Philadelphia aufgetriebene Buch:

„Die Zerstörung der Stadt Chambersburg durch die Rebellen am 30. Juni 1864,” von Dr. Georg Seibert, gedruckt im Jahre 1865. Ebenfalls bemerkenswert ist eine andere Neuerwerbung, die im Jahre 1846 gedruckte amerik. Ausgabe der von dem bekannten Historiker Friedrich von Raumer nach seiner Rückkehr nach Europa veröffentlichten Schrift über „Die Vereinigten Staaten von Nord-Amerika.” Kennzeichnend für den Geist der deutsch-amerik. Radikalen jener Zeit ist ein viertes Buch, „Talleyrands Denkwürdiges Schreiben an Papst Pius VII.,” dessen Herausgeber der Deutsch-Ungar Samuel Ludvigh war. Er schrieb dafür eine für diesen Freigeist charakteristische Einleitung von 23 Seiten.

Jede dieser Schriften verdient das Prädikat „selten”.

AUS DER BÜCHERWELT.

The Letters of Heinrich Armin Rattermann to the German-American Poet-Priest, John E. Rothensteiner. Edited with notes and introduction by Sister Mary Edmund Spanheimer, Ph.D., of the Sisters of St. Francis of Mary Immaculate, College of St. Francis, Joliet, Ill. 1938. Pp. 160.

DIE Briefe sind in der ursprünglichen deutschen Sprache wiedergegeben und mit wertvollen englischen Anmerkungen versehen. Es sind 42, und sie gehen vom 11. September 1903 bis zum 9. Dezember 1915, umfassen also zwölf Jahre. — Als der Briefwechsel begann, war Rattermann schon 70 Jahre alt und genoss schon seit Jahrzehnten einen verdienten Ruf als Dichter, Literaturkritiker und Geschichtsforscher unter den Deutschamerikanern. Rothensteiner, ein Neuling auf poetischem Feld, hatte ihm seinen ersten Band Lyrik „Hoffnung und Erinnerung” zur Beurteilung eingeschickt. Mit dem Wort: „Sie sind ein Dichter gottbegnadet” beginnt Rattermann’s erster Brief. Diese Achtung vor der Dichtkunst und dem feinen poetischen Urteil des 30 Jahre jüngeren Priesterdichters zieht sich durch alle seine Briefe hindurch. Rattermann war damals vereinsamt. Seine früheren Dichterfreunde und die alten Bekannten des literarischen Cincinnati Kreises waren gestorben. So war es für den Mann, der noch mit aller Begeisterung an seiner Muse hing und das Dichten einfach nicht lassen konnte, eine Genugtuung, im Briefwechsel mit einem Gleichgesinnten seine Gedanken austauschen zu können.

Die meisten Briefe lesen sich darum mehr wie Aufsätze über Dichtung, Dichter und Kritiker und geben, man kann fast sagen ein abgeschlossenes Bild von Rattermann’s Wesen, seinen dichterischen und weltanschaulichen Auffassungen und von seinem unermüdlichen dichterischen Schaffen. Dieselbe Geradheit, die er

sonst im Leben zeigte, offenbart sich hier so rücksichtslos, dass man bisweilen von dem Gedanken der Selbstbespiegelung nicht loskommt. Dabei zeigen sie wieder ein so menschliches Fühlen, z. B. gerade die letzten, wo der Achtzigjährige seinen „Bruder in Apoll,” wie er sich meistens unterzeichnete, herzlich bittet, ihn den Erblindeten nicht zu vergessen. Rothensteiner schrieb ihm wohl noch ein paarmal, aber da Rattermann seine Briefe diktieren musste, was er gewiss ungern tat, blieben diese Briefe unbeantwortet. Leider stellt die Herausgeberin den Briefen Rattermann’s nicht jene von Rothensteiner gegenüber. Es wäre dann nicht bloss ein Dokument der Freundschaft zweier bedeutender Deutschamerikaner gewesen, sondern wir hätten auch zu der oft ablehnenden Meinung des scharfen Kritikers die ganz aus der Tiefe menschlichen Herzens schöpfende Auffassung des bedeutendsten deutschamerikanischen Dichters gehabt. Dass Rothensteiner es war, bezeugen diese Briefe; dass er als solcher immer mehr anerkannt werde, sollte unsere Aufgabe sein. Urteile professoraler Berliner Weisheit sollten uns dabei nicht stören. Jedenfalls zeigen Rattermann’s Urteile über die deutschamerikanischen Dichter, Schriftsteller und Kritiker jener Zeit sowie seine Ablehnung der germanischem Wesen fremden französischen und norwegischen Dichter und ihrer deutschen Nachäffer, dass er nur beurteilte, was er gelesen hatte und nicht nach unmassgeblichen Gedichtssammlungen etwas zusammenschrieb.

Wir bedauern es nur tief, dass dieser Mann, der mit der Freundschaft eines geistig überragenden, milden und heiligmässigen Priesters begnadet war, nicht den Weg zum Glauben seiner Jugend zurückfand sondern in einer seichten, liberal hochmütigen, ästhetischen Gefühlsreligion sein Leben beschloss. —

Die Herausgeberin gibt als Einführung zu den Briefen einen englischen Lebensabriss Rattermann’s mit einer freundlich nachsichtigen Beurteilung seiner Werke. Klar zu stellen wäre, dass Henni es wirklich war, der auf katholischer Seite zuerst mit Gedichten auftrat, wie sie es S. 155 auch sagt und nicht Hammer, wie an andern Stellen. Ferner, dass Rothensteiner’s Geburtstag nicht der 7. Januar war, wie er selbst meinte sondern der 21. Januar, wie aus dem Taufregister hervorgeht. Ein Namenverzeichnis fehlt leider wie beim ersten Werk; es hätte die Brauchbarkeit als Nachschlagewerk erhöht. Der Herausgeberin wie ihrem Orden, der die Herausgabe finanzierte, gebührt der Dank aller Deutschamerikaner. Dies umsomehr, als Organisationen, die sich die Pflege deutschamerikanischer Werte zum Ziel setzen, für Unternehmungen auf katholischer Seite keinen Cent übrig haben.

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